November 26, 1955

PRESBYTERIAN LIFE

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The First Thanksgiving Proclamation

WHEREAS, it is the duty of all nations to acknowledge the providence of Almighty God to obey his will, to be grateful for his benefits, and humbly to implore his protection and favor; and

WHEREAS, both Houses of Congress have, by their joint committee, requested me "to recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness";

NOW, THEREFORE, I do recommend and assign Thursday, the twenty-sixth day of November next, to be devoted by the people of these states to the service of that great and glorious Being who is the beneficent author of all the good that was, that is, or that will be; that we may then all unite in rendering unto him our sincere and humble thanks for his kind care and protection of the people of this country previous to their becoming a nation; for the signal and manifold mercies and the favorable interpositions of his providence in the course and conclusion of the late war; for the great degree of tranquility, union, and plenty which we have since enjoyed; for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted; for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and, in general, for all the great and various favors which he has been pleased to confer upon us.

AND also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations and beseech him to pardon our national and other transgressions; to enable us all, whether in public or private stations, to perform our several and relative duties, properly and punctually; to render our national government a blessing to all the people by constantly being a government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations (especially such as have shown kindness to us), and to bless them with good governments, peace, and concord; to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us; and, generally, to grant unto all mankind such a degree of temporal prosperity as he alone knows to be best.

Given under my hand, at the city of New York, the third day of October, A.D. 1789.

—GEORGE WASHINGTON

Presbyterian Life
Nov. 26, 1955

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Vol. 8
No. 23

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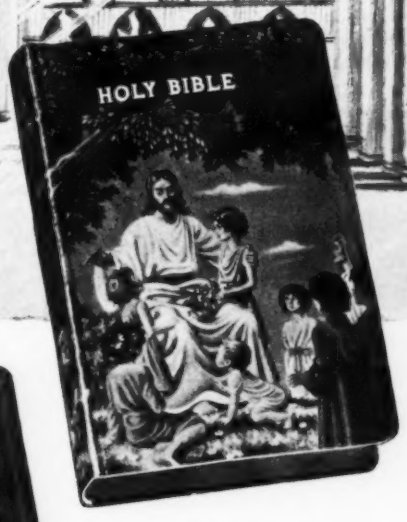

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SOUNDING BOARD

'The Scottish Church'

« I've just finished reading [James W. Hoffman's] article on the Scottish Church (*"Ministry in the 'Works'"*) appearing in the [October 1 issue of PRESBYTERIAN LIFE].

Being a Scotsman, born in Glasgow, and having worked in the Clyde shipyards, I would like to take exception to [the] statement appearing on page 13 . . . that the Kirk is a "luxury for the well-dressed, hated bosses" and not for a working man. In the Clyde shipyard districts the Sabbath Day was, and is still, observed by the working peoples, dressing in their best clothes, and walking through the streets to the sound of church bells, to worship God at the church of their choice. As a youth, I sat in the congregation with yard managers, foremen, workmen—all the men or women, rich or very poor, who made their living building ships. . . .

[The author] further states that in a shipyard an executive met with a serious injury and not a workman put forth a hand to help. It was an industrial chaplain who aided. In my day in the Clyde shipyard, should a man or boy be injured—whether executive or worker—we gave all immediate aid to him. It is indeed a sad state of affairs on the Clyde that common humanity is lacking. . . .

I have taken these two exceptions to your article. Otherwise I have enjoyed reading your magazine very much, criticism or no. Thank you, my laddies.

—MATTHEW WARDROP
Wyoming, Ohio

Reader Wardrop will be glad to hear that there are still many loyal churchmen among the Clydeside labor force. To explain in a short article the necessity for industrial chaplains, we had to focus on the less pleasant side of the situation.
—THE EDITORS

« It *is* a bonnie wee land, is Scotland, as you say, and as I found out (oot) for mysel' while there in mid-July of this year. . . .

Let me disagree with you on "corn is wheat" *[page 9, October 1 issue]*, though, for I walked out into the country, and up a lane to a farm house, . . . the James Robertson place, to see if I could find any of that "corn" I had been hearing about (I am a farmer). Mr. Robertson pointed out his cornfield to me, but I thought I must be dumb for I saw only a nice oats field. Mrs. Robertson then recited me this lesson, "In Scotland oats is corn; in England wheat is corn; but in your country maize is corn." . . .

—MRS. GLADYS SMITH-MCNEILLY
Center Junction, Iowa

Arriving in Scotland after a sojourn in England, Editor Hoffman failed to note that "corn" changed meaning at the border. But he kept up with the shifting use of the term "public school," as witness "The MacKenzies of Inverness," page 8 of this issue.—THE EDITORS

PRESBYTERY MEETING—1995

"What does he mean that we're all sinners?"

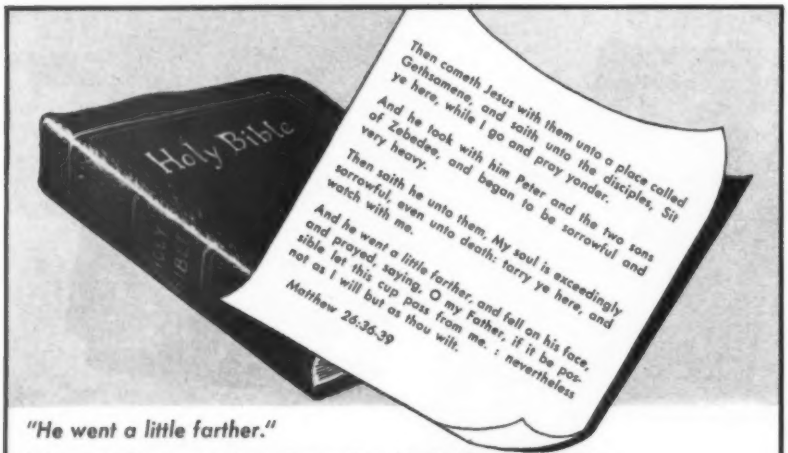
October 15 Cover

« We missed in the October 15 issue of PRESBYTERIAN LIFE the customary description of the cover photograph. Please tell us something about the church and family pictured there.

—MR. AND MRS. SIDNEY WINTERS
Washington, D.C.

The church is the Abington Presbyterian Church, located on Old York Road in Abington, Pennsylvania. Founded in 1714, this is one of the oldest churches in the Presbytery of Philadelphia. In its early days an open country church, Abington Presbyterian Church has recently become a large suburban congregation with 1,967 members, and a Sunday school of 1,506. The Reverend John Magill is the minister.

The photogenic family in the foreground of our cover photograph are Mr. and Mrs. Frank C. Reed, Jr., and their children, Nancy and William. The Reeds were visitors at Abington Church the Sunday our photographer took pictures of worshipers leaving the church service.
—THE EDITORS



"He went a little farther."

Luke says "about a stone's cast" away from his disciples in the Garden.

That extra distance took him into the presence of the cross and our redemption.

He always went "a little farther" in his teaching, in his loving ministry to the sick, the poor and the needy.

That is why we believe in Him.

That is why we follow Him.

The approaching end of the church year suggests that we Presbyterians may go "a little farther" in our Christian stewardship.

Consider prayerfully what a contribution over and above your budgeted amount would mean toward the uncompleted advance portion of the General Assembly Approved Benevolence Program. Why not go "a little farther?"

"HE WENT A LITTLE FARTHER."

THE GENERAL COUNCIL OF THE PRESBYTERIAN CHURCH, IN THE U. S. A.

SHOP TALK

THE COVER finds two kilted Highland Presbyterians—Kenneth MacKenzie and his son, Gordon—in front of North Church, Inverness, Scotland, of which they are members. The MacKenzies' kirk is near the River Ness, which—as every good Scot and almost every good tourist knows—flows into Loch Ness, that elongated strip of deep water which houses "the monster." Associate Editors Carl Karsch and James Hoffman manage, however, to cover other subjects in the third of their word-and-photo reports on the Church of Scotland *(page 8)*.

J. Douglas Clyde, author of **The School That Won't Say No** *(page 16)* was considerably impressed during his stay at Pikeville, Kentucky, with one aspect of the Church's educational work. He found that the most famous feud in American history—that between the Hatfields and the McCoys—was turned into legend partly through the influence that Pikeville Presbyterians brought to bear on the fighting families. Doug Clyde reports, "Pikeville's present roster includes members of both families. They choose adjacent seats in the classrooms. And last spring, Anna Lou McCoy set out from the girls' dormitory for Easter services wearing a lovely orchid corsage from her fiance, Rene Ferrell Hatfield."

Elsie S. ("Kris") Costello, the recorder of this issue's little-known footnote to early American history, **The Pilgrim Who Stayed Home** *(page 23)*, is supervisor of curriculum art and design for the Church's Westminster Press.

Special correspondent Ernest Y. Campbell, whose fine on-the-spot coverage of last month's tragic floods in India's Punjab appears on *pages 26-28*, serves the Presbyterian Church through the Punjab Village Service. Ernie, his wife, and family were featured in P. L., January 23, 1954.

PRESBYTERIAN LIFE

A JOURNAL OF PROTESTANT CHRISTIANITY

The Presbyterian

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MEDITATIONS

By Park Hays Miller

The Courage of Simon Peter

Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

But he denied before them all, saying, I know not what thou sayest.

And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

And again he denied with an oath, I do not know the man.

And after a while came unto him they that stood by, and said to Peter, Surely thou art one of them; for thy speech bewrayeth thee.

Then began he to curse and to swear, saying, I know not the man. . . . (Matthew 26:69-74)

THE one thing most people seem to remember about Simon Peter is his denial of his Master. We think of him as a blusterer who failed when the real test came. Are we fair to him?

When Jesus one day walked by the Sea of Galilee, he called Simon to follow him. This meant that Simon had to give up his business to become a disciple of this new Teacher. It must have taken courage for Simon to leave his nets and follow Jesus. *(Mark 1:16-18.)*

Later, Jesus turned to his disciples with the question: "Whom do men say that I, the Son of man, am?" The disciples answered, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." Then Jesus asked, "Whom say ye that I am?" Now they must venture an opinion of their own. It was Simon Peter who dared to answer, "Thou art the Christ, the Son of the living God." It took courage for Peter to speak when others hesitated. *(Matthew 16:13-16.)*

There came a time when the multitudes were deserting Jesus. To his disciples he said, "Will ye also go away?" Again it was Peter who spoke up: "Lord to whom shall we go? thou hast the words of eternal life." When others were forsaking Jesus, Simon promptly declared his loyalty. *(John 6:66-68.)*

As the time for Jesus's Crucifixion drew near, he foretold his arrest and death. Then he said to Simon: "Behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." Simon protested that he was ready to follow Jesus to prison and even death. Peter failed, but notice that Jesus said also, "When thou art converted [or "turned again"] strengthen thy brethren." Jesus depended upon the "weak and cowardly" Peter to be a source of strength to the other disciples. *(Luke 22:31-33.)*

When the mob came to arrest Jesus in the Garden of Gethsemane, did Peter forsake him? The disciple drew his sword and struck at one of the servants of the high priest. He missed the man's head, but cut off his ear. Face to face with real danger, Peter dared fight for Jesus. *(John 18:10.)*

After the arrest of Jesus, the disciples fled, but Peter followed Jesus and the mob. It is true that he followed "afar off," but he followed, and he dared to enter the high priest's house with John. Where were the other disciples? *(Luke 22:54-55.)*

And after the Resurrection of Jesus, when Peter and John were threatened if they did not stop preaching in Jesus's name, Peter shared in the reply, "We cannot but speak the things which we have seen and heard." *(Acts 4:19-20.)*

Yet this courageous Simon Peter denied that he even knew Jesus. Why? Was he just a coward? Rather is it not true that Peter was facing a new experience? He had always seen Jesus as the triumphant Messiah. Peter had seen Jesus, in the midst of a terrific storm on the Sea of Galilee, calmly command the waves to be still and the winds to cease to blow. He had seen Jesus heal the sick, cast out demons, and even raise the dead. At Nazareth, when the angry people led him to the brow of the hill to throw him over to death, Jesus calmly walked safely through their midst and was gone. The keenest minds of the Jews had challenged his teaching, and Jesus had always vanquished them by his knowledge and authority. His enemies had sent men to arrest him in the Temple, but they were unable to lay hands on him, for he possessed a strange power that sent them away empty-handed.

But now Peter saw a different Jesus. He stood seemingly helpless in the hands of his enemies. Could this be the same Jesus? As Peter saw this different Jesus, his misgivings overcame him, and three times he denied the man from Galilee. Peter's courage was gone because his faith was shaken and because of the way others thought about Jesus.

What about ourselves? Do we lack the courage to stand up for our Savior before men? Is is because we face any real danger? Or do we find ourselves silenced by the scorn of unbelieving neighbors? Do we have any reason to doubt our Lord?

EDITORIAL COMMENT

By Edward W. Greenfield

We Must Be Fit for FREEDOM

THERE is no other holiday quite like Thanksgiving. Other times, like Christmas and Easter, are strictly religious, or like Washington's birthday, Memorial Day, and the Fourth of July, primarily patriotic. But Thanksgiving is very frankly and joyously a combination of the two. God and country, the heritage of faith and the heritage of freedom, are intimately linked in a common recognition and ritual, like a wedding in which two become one.

The time of overflowing gratitude is a time when it is impossible to be an atheist. We can thank a friend for a gift, a neighbor for a kindness, but there is no one to thank but God for the bounty of a harvest, the beauty of a field, or for the blessings of life at its highest and happiest. Especially is it natural for Americans to be thankful. No other nation has ever been so abundantly blessed, both materially and spiritually, with both goods and the good.

But wherever there is so much of the things people want, there is also an insidious danger. Too much satisfaction can lead to saturation, and saturation brings on cynical indifference. Lincoln recognized this. In his Thanksgiving Proclamation of 1863, after calling attention to "the blessings of fruitful fields and healthful skies," he observed that "these bounties . . . are so constantly enjoyed that we are prone to forget the Source from which they come."

Because of the overhanging threat of Communism, we hear a great deal these days about freedom as a way of life vastly to be preferred. Without freedom, we are sure—and when we look behind the Iron Curtain, we are doubly sure—there could be nothing of the good and abundant life for which we are willing to die, if necessary, to preserve. But freedom by itself, as necessary as it is, can never be enough. The truth of this is being recognized. President Eisenhower is reported to have said at one of his prayer breakfasts: "It is not enough to talk about freedom. We must talk about freedom under God."

In that spirit we most appropriately recall the Pilgrim Fathers who planted freedom on our continent in 1620. They had come to America's shores, not to seek freedom *from* religion, but freedom *for* religion; not to worship God *if* they pleased, but to worship *as* they pleased. It was in firm recognition that God's law ruled in the wide-open wilderness of a virgin continent, as surely as in the settled domains of England and Holland, that they declared the first American Thanksgiving. They knew that without faith their freedom would destroy the very freedom they sought.

Since the landing of the Pilgrims three hundred and thirty-five years ago, the growth and extension of American freedoms has been one of the epic stories of all time. But, like every great story, it has not been without struggles and risks and detours. Along the way there have been many betrayals, and many bitter fights to enlarge freedom's scope. The betrayals and the struggles are still going on. They will always go on, for the problem of freedom is how to persuade men, free to indulge in folly, to choose instead the way of wisdom; how to get people, free to be dishonest and unjust, to conduct themselves honestly and justly. Democracy assumes that freedom will be used wisely and for good ends.

But suppose that free men do *not* live up to that assumption? Suppose they choose to be casual and callous about their freedoms; foolish, selfish, and blind in their pursuit of happiness? What then?

When William Penn founded the colony of Pennsylvania, he let the Quaker colonists be governed by laws of their own making, and work out their own destinies as a "sober and industrious people." He undertook to buy the land from the Indians. The treaty Penn made with them was so fair and sound that for years afterward the best thing an Indian could say about a white man was that he was like William Penn.

Over against this, consider the undisciplined and unscrupulous conduct of later colonists. The record of senseless slaughter, of treachery, of broken treaties, of abuses, insults, and rapacity on the part of the English toward the Indians comprises one of the dark pages of early colonial history. Away from civilized restraints, and dealing with so-called "savages," they themselves behaved like savages. One wonders what would have happened if *their* breed of men rather than the God-fearing Pilgrims had landed at Plymouth.

IT IS NOT Indians we have to deal with today. It is not even Communists, though it is the Communist menace that makes this Thanksgiving message so urgent. For, if we are to conquer Communism with anything short of total war, we must learn really *how* to be free. And learning how to be free means learning to deal most of all with ourselves. When we witness the growing tide of juvenile delinquency and crime; when we see millions of Americans either indifferent to the claims of religion, or so casual about it that the flip of a coin can decide whether they sleep on Sunday morning or go to church; when we see the minds of Americans being too often cultivated and fed on the level of the comic book; when we see citizenship and politics reflected in the headlines in terms of "The Big Lie," "The Dirty Smear," or the bearing of false witness; when we see the continuing paternalism which still makes people seek the government handout and subsidy—when our freedom moves in directions such as these, we may be sure that we have not yet learned how to use our freedom, or even to deserve it.

If we are to avoid chaos and anarchy, we have only two choices—between being controlled from within the moral law of God, and being controlled from without by the coercive law of the state. The less we are able to govern ourselves, the more we must be governed by someone else. In Jefferson's credo, "the best governed are the least governed." but only if the least governed have *self*-government, *self*-discipline, *self*-control, *self*-reliance. That is what the Pilgrim Fathers had. That is what William Penn and his Quakers had. That is what the Founding Fathers of our republic had. That is what our President, our Church, and many of our leading men of business are saying we must have.

"Where the spirit of the Lord is," said Paul, "*there* is freedom." "Live as free men," said Peter, "without using your freedom as a pretext for evil; but live as servants of God."

Adapted from a sermon, "Toward Preserving the Proud Tradition," which received second-place award from Freedom Foundation of Valley Forge. Pastor of First Presbyterian Church, Princeton, Indiana, Mr. Greenfield is one of nine Presbyterian ministers who won Freedom Foundation awards in 1955.

THE MacKENZIES OF INVERNESS

Text by JAMES W. HOFFMAN

Photographs by CARL G. KARSCH

IF YOU asked most Americans, "What is Inverness?" they'd probably reply that it's vaguely familiar but they can't quite place it. With an effort they might trace back the memory to a place-name in a play they studied in high school—*Macbeth*, by Shakespeare, a tragedy about an eleventh-century king of Scotland.

We found Inverness a small, lively, cosmopolitan, and completely modern city in Northern Scotland—"Capital of the Highlands," it's informally called. It's a city with a long historical memory, good hotels, many and well-filled churches, and the most congested traffic we encountered in Scotland. We had come to Inverness to meet the Kenneth MacKenzies of Temple Crescent, described to us as a "typical" Scottish family.

Now, the Scots are an individualistic people, so any typical family would be untypical in some respects. And this was true, we learned, of the MacKenzies. They were typical in having two children, a girl and a boy. They were typical Highlanders in being regular attenders at church. Untypical, however, was the fact that Mr. MacKenzie had become an elder at the remarkably early age of thirty-nine, and that he does not play golf. And the day before we arrived at Inverness, six-year-old Gordon MacKenzie had demonstrated his typicality of little boys the world over by sailing off his tricycle and breaking an arm.

We met the MacKenzies in their semi-detached, stuccoed house in a pleasant suburban area. Gordon's broken arm, it developed, was not the only rupture in the household routine with which the family was currently coping. There was also the happier occasion of a visit by Mrs. MacKenzie's sister and her family from Halifax, England. Under these circumstances we were profoundly grateful that the MacKenzies did not withdraw their promise to open their home to the predatory pryings of a pair of journalists from the United States.

They welcomed us with true Scottish cordiality, but we felt that they were asking themselves, "What on earth have we let ourselves in for now?" Mrs. MacKenzie admitted that she had been opposed at first to the idea of being the subject of a magazine story, and Mr. MacKenzie wore the set look of a man who has put his hand to the plow and will not look back. Actually, as we were learning, Scottish people generally do not like publicity. When a few days later we wanted to get pictures of the MacKenzies at their church, they begged us to wait until the congregation had dispersed. They had consented to be our "typical Scottish family," they admitted, only because (a) it was a service to the Church and (b) this magazine is not published in Britain, where it would be seen by their friends. But once having made the decision, they spared nothing to help us get the material we wanted.

Like most people in the Highlands, the MacKenzies attend church regularly. Left to right are Andrea (nine), Beth, Gordon (six), and Kenneth, who always wears kilts to church *(see Cover)*, and as elder, takes turn as usher.

At annual tattoo (a military show), Gordon is allowed by friendly bandsmen to test his rhythmics. Children wear blazers with school insignia.

Kenneth MacKenzie, now forty-two, is head draughtsman for a company that makes resistance-welding machines. Although "draughtsman" is the Scottish name for Ken's occupation, in this country he would probably be called an industrial designer, for he devises new types of welding machines to serve new industrial purposes, largely for British and Continental consumption.

Ken might be said to have gone a long way for a man without university training. But here again he is "typical" of his countrymen. Scotsmen like to make the most of their gifts, and almost proverbial is the Scot who goes penniless to London, to return after twenty years, a rich man.

Ken's career has an Algeresque pattern. He began work at the welding machine plant as office boy at the age of fourteen, meanwhile completing his education in night school. He put in seven years as apprentice draughtsman. Then the company, seeing his promise,

Beth prepares scones for High Tea at six. She has more electric utilities than seven out of ten of her neighbors.

Bairns abed, mother and dad can take time for each other. Fireplace, "electric fires," heat entire house.

Andrea likes arithmetic, wishes she could have a cat, named favorite doll Elizabeth, after her mother.

After a courtship prolonged to five years by the war, Ken sent him to London to study the fine points of the industry. In the capital he lived at the Caledonian Christian Club, owned and operated by the Church of Scotland.

At the Inverness plant, Ken began paying a good deal of nonprofessional notice to a bonny lass working as a tracer—an assistant to the draughtsmen. Before long Ken and Elizabeth Groat had given each other engagement rings (in Scotland two engagement rings are common, but a man's wedding ring very rare).

But then came the war. The future of Britain and everyone in it hung in doubt for many months. Ken and Beth wanted to marry anyway, but friends and relatives persuaded them to wait until things had settled down a bit.

Ken was deferred from the draft as an essential worker—eloquent evidence in beleaguered Britain of his importance to his firm, and the firm's importance to the United Kingdom.

The war years ground on, and Ken and Beth continued to wait for "normal times" to get married. Both enrolled in Civil Defense. Beth became an air-raid warden. Ken underwent a strenuous course of training, including climbing the rocky "bens" around the city, that was hardly less dangerous than military service.

The welding machine company began manufacturing propellers for Spitfires. The Luftwaffe bombed ship-building Glasgow in the South, and seaport Aberdeen in the East. But although Jerries were often seen flying over Inverness, they apparently never realized that it would have been a shrewd place to unload a few bombs.

By 1943 Ken and Beth were beginning to feel that "we weren't getting any younger." But by this time the housing shortage was acute; there wouldn't be a place to live if they married. Finally, however, the obstacles ceased to make sense. When Ken was thirty and Beth twenty-five, they were married in West Church and went to live with Mother Groat. Like all patriotic British girls without small children, Beth continued working. For the first six years of their marriage they lived in the Groat home, converting the dining room into their bedroom.

The three-bedroom house in Temple Crescent, part of a 500-family housing "scheme," is the MacKenzies' first house and, barring a cataclysmic change in fortune, their final home. It is rented—home ownership in Scotland is rare. The MacKenzies would be rated among the more prosperous residents of the housing area. They have a car—a Morris eight—as do six out of ten of the scheme's families, and their house occupies the coveted corner lot.

Both Ken and Beth are avid do-it-yourselfers (though this term is not used in Scotland). Beth makes all her own dresses; Ken built their garage and laid a cement walk. In the summer evenings both work in the flower-vegetable garden—daylight lasts till nearly eleven in Northern Britain.

The MacKenzie day begins and ends with a devotional program on wireless: *Lift Up Your Hearts* at 7:50, and *Ere I Sleep* at 11:15. Between are all the doings of an ordered, happy life, a bit busier than Ken and Beth would have it. "We look back and ask ourselves where the time goes," Beth says. "We never have a chance just to sit and talk."

Both youngsters are in public school—and unlike England, "public school" in Scotland means just what it does in the U.S.A. The children and Daddy both come home to "lunch," although the noonday meal is really dinner—the big meal of the day. After work and school, about six o'clock, is that indestructible British institution, High Tea, which might include eggs, sea food, sandwiches, and a dizzying variety of pastries.

Ken and Beth both like detective stories (his favorite writer is Peter Cheney; hers, Agatha Christie). But nowadays, winter evenings are likely to find Beth sewing or knitting, Ken studying some technical book associated with his work, or engaged in some intricate carpentry project like the handsome china closet he completed last year. When they do have time to talk, Ken and Beth might hold a good-natured debate on politics, for Ken usually inclines to Conservative views, Beth to Labourite. Both approve, however, of socialized medicine, which costs the family twenty-three shillings (about three dollars) a month. Without it Gordon's broken arm would have been "a real catastrophe. . . . Before the medical scheme, we just had to keep well."

Four or five times a winter Ken and Beth go to a dinner-dance in a local hotel, held by the Technical Society, a club for professional men to which Ken belongs. But their major interest outside the home is North (Presbyterian) Church. Minister Douglas Sutherland says that although faithful church attendance is the rule in Inverness, few couples as young as the MacKenzies are as active. Now forty-two, Ken is second youngest among North Church's thirty-five elders. "But he's no back-bencher," the minister reports. "He generally has an opinion and isn't reticent about expressing it." Ken is president of the church badminton club, and he and Beth are frequent players. Beth contributes her skills to the women's guild, mak-

and Beth MacKenzie built a happy, busy home centered on the children and their Kirk

ing garments for the periodic "Sale of Work," and reviving her training as draughtsmen's assistant to make handsome posters and signs that advertise the church's activities around the town.

Most Scotsmen were mightily impressed (favorably or otherwise) by the recent visit of Billy Graham to their country, and Ken and Beth were no exceptions. They vividly remember hearing Graham, then coming home to tune in the wireless to an elderly Scottish minister on *Ere I Sleep*. "The contrast struck me as very meaningful," Ken says. "Young, virile America—and old, placid Scotland. It came to me very clearly that neither way of life is sufficient to itself, or adequate to measure up to the world's problems. What we need is a mingling of the two—and it seems to me that the really Christian people on both sides are the ones who have enough understanding to bring that about."

The inside walls of the garage Ken built are papered with TWA travel posters showing glamorized scenes from places like Cairo, San Francisco, or Rio. This, Ken told us, does not represent any deep-rooted frustration of his. "Travelling's just something it would be nice to do if someone left us a pot of money." He'd like most to see the United States; Beth would vote for the Mediterranean. His job takes Ken to London and France now and then, but the farthest they've ever traveled together is Liverpool, England.

"And if we never go any farther, we won't really mind." They'd never willingly live anywhere but Inverness, and all the things that make up their life are gathered in the house in Temple Crescent and at North Church down by the River Ness.

Despite broken arm, Gordon enjoys visit to nearby Loch Ness. Fishing and badminton are favorite family sports.

Mrs. Mary Milne (79), Miss Margaret Ewen (66), and Mrs. Helen Henderson (86) knit blanket for Eventide Home.

THE SCOTTISH CHURCH

WHERE IT'S FUN TO

Shetland pony "Peggy" and cart made by residents haul supplies and firewood. Men fell the timber themselves.

BE OLD

THE superintendent at Balmedie Eventide Home—a Church of Scotland residence for old people—couldn't repress a grin as he finished reading a letter from an aging lady. "Please send me an application for admission at once. I'm beginning to stiffen up."

This condition was arrested, even reversed—the lady "loosened up" more than she had in years. For she had come to one of the liveliest places in Scotland, one of a string of twenty-five Eventide Homes for aging people maintained by the Church in various parts of the country.

Balmedie's the kind of old folks' home where the men go into the forest and chop wood for winter heat, using their own Shetland pony to pull the load home . . . where a lady resident (aged seventy-eight) recently took off in a turbo-jet for London to visit her son . . . where another lady (eighty-two) writes plays for the BBC and runs down to Aberdeen every so often to appear on a television show . . . where visitors may come whenever they like, and residents are free to stroll into the neighboring village to shop or to hop over to France for the week end.

Balmedie, and all the other Church of Scotland Eventide Homes, are dedicated to the proposition that life isn't over at eighty. They proceed on the conviction that it is the will of God that his human servants enjoy lives of useful-

WHERE IT'S FUN TO BE OLD

ness and fun to the end of their days. Superintendent Parrott of Balmedie—an Englishman and a former sea captain—says, "This place is their *home*. If they took a walk before breakfast, or tuned in the wireless after dinner at their former home, they can do it here. We try to get along with the absolute minimum of rules and regulations."

Similarly, the Church recognizes that people who have always lived in cities may feel exiled if forced to end their lives in the country. Balmedie is located in a lovely wooded area of Aberdeenshire. But for confirmed urbanites, there are Eventide Homes in Glasgow and Edinburgh.

And Eventide Homes are all "co-ed." The Bible reports God as commenting that "it is not good that the man should be alone," and the experience of the Church of Scotland is that both men and women droop and decline when segregated in separate old people's homes. Married couples are accommodated in special apartments.

Each resident at Balmedie pays £2/7/6 per week (about $6.60), but for those who are unable to meet the tariff but who look like valuable additions to the community, ways and means are found to meet the fee. Most Eventide Homes are ancestral estates (one a gift of a prime minister) given to, or bought by the Church.

A generation ago, the Church of Scotland began dealing with the situation of an increasing number of old people in the nation—the United States is only beginning to realize this problem. Hundreds of churches all through Scotland now have active and popular clubs for older persons.

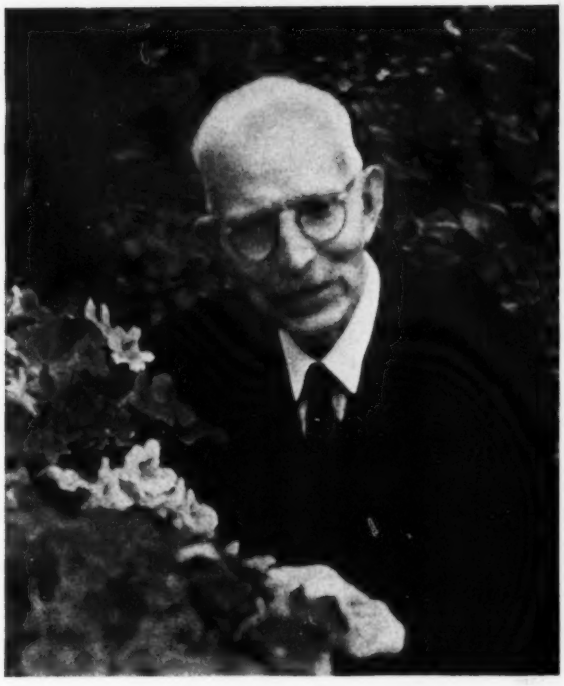
But most remarkable are the Eventide Homes, where in truth

The best is yet to be,
The last of life, for which the first was made.
Our times are in his hand.

Superintendent W. E. Parrott and Matron Mrs. Parrott, a graduate nurse, feel elderly people need maximum of respect, freedom, and responsibility. They urge women to do washing; men, maintenance work around Balmedie.

Andrew Findlay (69) was homebuilder in Detroit, came home to Scotland on retirement. He built greenhouse at Balmedie, keeps furniture in repair.

Bedfast with a cold, Mrs. Helen Campbell (82) writes television play. A former farm wife, she recently won kingdom-wide acclaim as dramatist of Scots life.



Flowers on sixteen-acre grounds have expert care of Mr. William Coutts (78), who formerly worked at Kew Gardens, London; helped found large seed corporation.

Veteran golfer instructs neophyte in subtleties of putting. A turn around the green is a popular after-dinner diversion. One of the twenty-five Eventide Homes, Balmedie occupies laird's castle given to the Church.

President Page was dean of Pikeville for six years prior to present post.

Two students on "workships" build terrace wall behind college halls.

Campus Christian Fellowship group meets weekly in building called "Log Cabin."

When Pikeville becomes senior college next fall, new classrooms will be needed.

The School That Won't Say No

Pikeville College in eastern Kentucky serves one of the nation's most important areas of future growth

By J. Douglas Clyde

One of the most important problems confronting the United States today is the crisis in higher education. College costs and tuitions have gone sky high. War and postwar bumper crops of babies are getting ready to overrun unready campuses. Industry is crying for engineers. Education is crying for teachers. Everybody wants to go to "name" schools; nobody wants to enter the small colleges. And the general result is quiet desperation among educators, parents, and the business world that needs well-trained graduates.

Within this somewhat frantic framework there are exceptions, of course. One would appear to be sixty-six-year-old Pikeville College, a Presbyterian-related school perched on the side of a valley in Pike County, Kentucky.

Pikeville was the first institution of higher learning to be established in this easternmost corner of the Blue Grass State. Today it is still the only college in mountainous Pike County.

Pikeville was founded by two Presbyterian ministers to serve the sons and daughters of Scots-Irish and English farmers and miners whose ancestors came to America in pre-Revolution days, and followed Daniel Boone into the valley-wrinkled vastness of the Cumberland Mountains. Today the red brick buildings of this junior college serve the same proud but humble mountain people.

"The purpose of the promoters and founders," says an early catalogue, "was to offer . . . higher education at an expense within the reach of all." Today, tuition, room, and board, at Pikeville run around $600 a year—less than just the cost of tuition alone at many of the "name" colleges and universities.

This figure, however, does not represent an accurate idea of income per student because many of Pikeville's 300 undergraduates live at home in the town of Pikeville (population 5,000). And others are helped by the college's slim endowment or by "workships"—working scholarships which provide tuition or tuition and room rent. It is to Pikeville College's credit that it has never said

Pikeville coed Lorraine Kinder waves a fond farewell to mother and grandmother as she starts off for new semester.

"no" to a deserving prospective student. The school stands by this record: "No one who earnestly desires a college education and who can meet the scholastic requirements has ever been turned away from Pikeville."

How this record has been maintained —especially during the past decade—by a small, almost unknown school tucked away in the mountains is an intriguing mystery. But it is being done. And if the student population were to double next fall, Pikeville would find a way.

Slim, tireless Dr. A. A. Page, a smiling Kentuckian who was elected president of Pikeville in 1942, says, "You know, many of my fellow educators ask me, 'How can you afford to take everybody in?' I answer them, 'How can you afford *not* to?' "

In a recent survey taken of Presbyterian-related colleges, one of the pertinent comments about Pikeville was, "No college I visited is doing so much for the students with so little in resources."

A pastor who found out about Pikeville several years ago (and whose Pennsylvania congregation helps support the college) says, "A dollar for the Lord's work will go further at Pikeville than almost any place else." And it's common knowledge that Dr. Page and the more than thirty faculty and staff members continually curtail their own livelihoods to make sure that every student is taken care of.

The students never forget this. "If it hadn't been for Dr. Page's help," one young man said recently, "I doubt that I would have been here this year." "That goes for me, too," broke in a companion. "I feel that anything I ever do, I'll owe to Pikeville." It's no wonder that the whole county (and several counties nearby), despite economic and geographical limitations, boost Pikeville all they can. And it doesn't make any difference if the groups are Methodists or Baptists, Rotarians or Optimists, or whether they live in Raccoon, Fishtrap, Beauty or Greasy Creek. Pikeville is their pride.

Another reason for this support can be found in the fact that easily three quarters of the primary and secondary public-school teachers in Pike County have been graduated from Pikeville. And approximately one third of all recent graduates go on to senior college to complete their four years before entering business, industry, or the professions.

With this excellent record of service to the mountain people of eastern Kentucky, eastern Tennessee, and the western counties of the Virginias, Pikeville would seem to be beyond the pale of current campus woes. But a great deal has happened in the isolated Cumberlands during the past decade, and it looks like Pikeville will soon have to change from the college which won't say "no" to the college which must say "yes"—yes to expansion and yes to an even more important role in American education.

Since World War II, almost unbelievable changes have come to the rolling, ridge-lined areas where Kentucky, Tennessee, and the Virginias meet.

Local students cross this swinging bridge to get from highway to campus.

Another "workship" source is the college farm, where much of food is raised.

New roads and transportation services have opened up scores of sections to civilization. Railroads and natural gas companies have been buying thousands of acres of ground, indicating the strong possibility of industrialization in many sections. Scores of new small industries have already been started. And the mining companies continue to grow.

It's hard to believe that Pikeville College shares an important distinction with Columbia University, but it does. Columbia is the major educational institution in the East's largest population center. Pikeville is the largest, the most important, and, in fact the only, educational institution in the South Central states' largest population center.

This statement is based on the eyebrow-raising fact that more than half a million people live within a fifty-mile radius of the college. Birthrate statistics rank this area as one of the fastest growing in the nation. Pike County itself has one of the highest birthrates in the nation—already it has the second largest number of school-age children in the state.

This tremendous growth is now causing serious educational problems. In the last school year even Pike County has had to employ emergency teachers. In nearby Johnson County, where Pikeville's influence is less felt, the school boards had to employ sixty emergency instructors out of a total teaching staff of 145.

Part of the teacher shortage, of course, comes as a result of a recent state ruling making it necessary for teachers to complete four years of college before securing a certificate. The four-year college nearest to Pikeville is Morehead, 120 miles away in east-central Kentucky. It has been estimated that residents of the area served by Pikeville College are spending about a million dollars of their hard-to-earn cash annually to send children away to four-year schools. There was only one answer to these problems —turn Pikeville from a fully accredited junior college into a full-fledged four-year college.

This fall the energetic Presbyterians of Pikeville, led by President Page, are working harder than ever to see that this desperately needed dream comes true. In community after community through the Southeastern mountain area, Pikeville's lean leader is carrying the appeal, aided by graduates and other civic-minded citizens.

The Presbytery of **Ebenezer,** the Synod of Kentucky, and the whole Church through the Board of Christian Education are helping Pikeville this year. And even more important, the National Council of Women's Organizations of the Presbyterian Church has selected Pikeville as an opportunity giving proj-

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SHOULD
WOMEN
BE ORDAINED TO
THE MINISTRY?

A debate by two churchmen on this question which is now being considered by presbyteries

In the next six months, many Presbyterians will be talking and campaigning (and arguing) about the right of women to be ordained to the ministry. Before the next General Assembly of the Presbyterian Church U.S.A. meets in Philadelphia, May 24-30, 1956, the 256 presbyteries of the Church will be given the opportunity to debate and vote upon this issue. If two thirds of the presbyteries vote in favor of the idea, the right of women to be ordained ministers will be verified during the 250th anniversary celebration of the Church.

The subject of women in the ministry is as old as the Christian Church itself. In the United States today, four of the thirteen major religious bodies ordain women. They are the American Baptists, Congregational-Christians, Disciples of Christ, and Methodists. The first great woman preacher in America is generally regarded to be Anne Hutchinson, who was convicted of heresy by Puritans in the Massachusetts Bay Colony for believing in salvation by faith alone. She, like Roger Williams, was banished to Rhode Island.

In 1832, the first of many unsuccessful efforts to ordain women was made in General Assembly. In 1930, the Church agreed that women could be ordained as ruling elders, but that same year the presbyteries voted down ordination to the ministry by a vote of 100 for, 170 against. In 1947 the presbyteries again turned down the question. This time the vote was 100 for, 128 against.

On February 17, 1953, New York's Presbytery of Rochester voted to request the General Assembly "to initiate such actions as may be necessary to permit the ordination of women to the Ministry of Jesus Christ." The Assembly requested then-Moderator John A. Mackay to appoint a Committee on the Ordination of Women to the Gospel Ministry. This group, consisting of three ministers, two male elders, and two women elders, reported last year that it needed additional time for its studies.

This spring the committee, headed by Dr. C. Vin White of Lincoln, Nebraska, presented its report for the approval of General Assembly. The report stated in part:

"Whereas, the Bible teaches: that 'in Christ Jesus there in neither male nor female;' that neither sex is inferior to the other in access to God's grace and gifts; that women did serve as deaconesses and did hold other positions in the Apostolic Church;

"Whereas, the Bible does not prescribe a permanent and specific social structure for the Church or society; and whereas, the Bible neither provides specific direction for, nor prohibits the ordination of women to the gospel ministry;

"Whereas, the Reformed doctrinal view, as it pertains to the place of women in the Church, as well as the Reformed view of the ministry, set forth: . . . that it is proper to speak of equality of status for men and women in the Church and its ministry; that there is no theological ground for denying ordination to women simply because they are women; that structure in the Christian Church is essentially functional in character; . . . that there is no theological barrier against the ordination of women if ordination would contribute to the edification and nurturing of the Church in its witness to the Lord . . . ;

"Whereas, in the Presbyterian form of government ordination to the ministry is the only way for a full-time church worker to participate fully and responsibly in presbytery and in the other courts of the Church; whereas, the ministry of our Church is becoming more and more diversified, with increasing opportunities . . . for teachers, missionaries, directors of religious education, chaplains, social workers, and other church vocations; . . . therefore, the Committee recommends that the 167th General Assembly approve the following Overture and propose it to the presbyteries for action:

"Shall the Form of Government, Chapter IV, Section 1 . . . be amended by the . . . following sentence. . . . 'Both men and women may be called to this office.' "

The Assembly, after considerable debate, voted by a substantial majority to approve the report and send the Overture to the presbyteries. —THE EDITORS

YES

JOHN E. BURKHART

Presbyterian university pastor, University of Southern California

Our Scottish forebears were not always long-faced. They would have relished and rolled in their mouths Samuel Johnson's quip: "Sir, a woman's preaching is like a dog's walking on his hinder legs. It is not done well; but you are surprised to find it done at all." They would also have been delighted by the ironic thrust of a Church historian at a recent General Convention of the Protestant Episcopal Church. "In 1949, the House of Deputies declined to seat four women, though their credentials were in proper order. The 1949 Convention, however, did accept two million dollars which Episcopalian women had raised for the work of the Church." The Scots knew when to laugh.

Better still, they knew when not to laugh. Neither witticism, they would have contended, is pertinent on the floor of a Church assembly. Had a minister suggested that an argument against a woman's preaching could be concocted from her supposed necessity to powder her nose or adjust her hat, they would have been shocked. Bright humorists they were, and they would have seen the irony in such arguments being used in a "dignified" minister's battle for the "dignity of the ministry." They might have suspected that those who are professedly preserving the dignity of the ministry are in fact degrading it by the quality of the arguments they use. Our forebears dealt with theological issues theologically. Whether or not we hope for the ordination of women to the ministry, the time is ripe for serious grappling with the issues.

I

If we are to grapple with the issue, we must begin with the Bible, and begin seriously. The Bible, however, says many things. It both points to the subjection of women as weaker vessels and elevates them to a status unknown in the ancient world. On the one hand women are to keep silence in churches; on the other hand, there is in Christ neither male nor female. As Kathleen Bliss has put it, in her study for the World Council of Churches (*The Service and Status of Women in the Churches, London, 1952*), the only thing that the Bible does not affirm is the nonexistence of women. When one deals with the passages on both sides of the question, it is simply no answer at all to quickly choose one side and suppress the other. Yet both cannot have equal validity.

If we are honest, we cannot take all passages in legalistic fashion. Under God we must take the stronger witness. Our Church has done this in regard to the sacraments. Some of our Baptist brethren contend that immersion is the only valid mode of baptism. There are many Biblical scholars, not Baptists, who agree that immersion may have been the prevalent New Testament mode. But we remember also that wine was used at the Lord's Supper. We do not use wine. We use grape juice, as do the Baptists. We might suggest that we will be legalists when they are; we will practice immersion when they use wine. The suggestion misses the point. We use grape juice and practice sprinkling because we do not consider such matters of fundamental importance. We are more concerned with the purpose of the sacraments than with the practice, though of course purpose and practice cannot remain ultimately unrelated. In any case, we do not need to change our practice every time a Biblical scholar makes a new discovery concerning New Testament practice.

This looking behind practice to purpose is essentially Biblical. We do it in regard to Paul's statement that a bishop shall be the husband of one wife. Paul may have been bothered by polygamy, celibacy, or immorality. He was dealing with practice. If we put the passage to the test of purpose, we are forced to refuse ordination to unmarried men. In addition to ordaining women as deacons, we ordain women as elders. As elders they may speak at presbyteries, synods, and General Assembly. They may even be elected Moderator of presbytery, synod, or General Assembly. If we are to make Paul's *practice* ultimate, we have but three choices. We may change our form of government to eliminate the rights of elders. No one seriously proposes this, for it would undercut the Reformation and give our ministers a status akin to that of the Roman Catholic priesthood. Or we may repudiate the ordination of women as elders, thereby revoking something which has brought great benefit to many of our congregations. Such ordination has not, as was feared, lowered "the dignity of the office" or accelerated "a dangerous feministic movement." Since neither alternative seems sensible or feasible, we have the alternative of ordaining women as ministers. If the Biblical principal that in Christ there is "neither male nor female" is to hold, then such ordination is in congruence with the purpose, if not the practice, of the New Testament.

II

Such ordination is also consistent with the Reformed conception of the ministry. The Reformed conception is a rediscovery of the primitive Church, as opposed to the Roman Catholic perversion. The Roman conception is one in which there is, between clergy and laity, a difference of *status* as well as *function*. In the Roman Church the clergy are separated from the laity because their function as priests makes them different in kind. For them the Church is not the fellowship of believers; it is the priesthood distributing sacramental benefits to the people. For them, where the priest is, there is the Church; for us, where the believers preach and hear the word, administer and receive the sacraments, there is the Church. The Reformation was a recovery of Paul's doctrine that in Christ all have an equality of status, though not of function. All are equal under God, with whom there is no partiality, but all do not do the same things. Some are to be teachers, some preachers, some healers, but all are members of the one body of Christ.

No person's work is better than any other's. All have a calling from God. The minister has a status no different from a paperhanger. Both have a full-time Christian vocation. From this insight elders and ministers have equal status in our Church. Ideally, there is a balance between elders and ministers in presbytery, synod, and General Assem-

(Continued on page 38)

NO

JOHN D. CRAIG

Minister, Central Presbyterian Church, Houston, Texas

In every church where I've served there have been godly women giving of themselves to Christ's cause, "true yoke fellows who labored with me in the Gospel," who with vision and dedication worked for the love of men and God and the coming of the Kingdom.

I salute the mothers of Israel and the Christian women of all ages for their contributions to the faith. It was a woman to whom the first announcement of the Messiah's birth was made. The most loyal of his followers were women. They were the last by the Cross and the first to greet him by the empty tomb. But we must be careful not to turn tribute into reasons for ordaining them to the gospel ministry. Let me give you four reasons why we should not:

I

Scripture opposes it. There is neither precedent nor precept anywhere in the Scriptures for ordaining women. In the whole of the Old Testament, not a single woman is ordained to a sacred office or a position of authority.

The Old Testament has its share of wonderful and admirable women, but when some among them reach forth a hand to grasp "the forbidden fruit" of high and sacred office, they seem to undergo an unenviable transformation of character. There is the bloodthirsty Deborah—who had to do a man's job because the men had turned womanish. There is the envious Miriam—whose ambitious heart betrayed and exposed her. There is the painted Jezebel—who usurped a weakling's throne and sought a prophet's life.

The evidence of the New Testament is not different. Jesus was a reformer of revolutionary proportions as well as the Son of God and the Savior of men. He did not hesitate to discard the old wineskins as being unable to contain the ferment of his radical spirituality. He changed the customs of Israel as one having Divine authority. Over and over we hear from his lips: "You have heard it said of old times BUT I SAY UNTO YOU—"

Jesus raised the status of women, and of children, too, so that a new day dawned in the world for the gentle ones and the little ones of the earth. But he did not ordain them. Their faithfulness and the privileges accorded them often exceeded that of his followers. But he appointed none of them among his Apostles. It seems distressingly signficant to me that those who now want to ordain women appeal to "the spirit of Jesus," not to his words nor to his deeds.

Indeed, what word can they muster? "O woman, what have you to do with me?" Surely that was not a rebuke to the mother whose earthly comfort was in his last thought. It was a repudiation of the woman who would have taken under her management his Messianic power. The poverty of scriptural authority in supporting this Overture now before us is indicated in the use of Galatians 3:28 over and over again. "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." I have never seen a single other verse quoted for its support. With one verse the proponents run out of scriptural sanction.

But a proper exegesis strips them even of this one verse. Galatians 3:28 has nothing to do with ordination of women—not a single commentator in many consulted even remotely suggests that it does. Some of them expressedly go out of their way to repudiate such a use of it.

Dr. Charles R. Erdman, keen old saint of Presbyterianism, in his admirable little Pocket Commentaries on the New Testament, concisely sums up much comment on this particular verse by saying, "Paul does not mean that these differences have ceased to exist. He continually recognizes them. He insisted on the duties of citizenship and the propriety of sex. This verse should not be employed to indicate that for men and women there should be no distinction of functions and duties either in the family or in the Church. Paul is here discussing a relationship to God which is dependent wholly upon our faith in Christ and can be affected by no human distinctions nor relations."

Paul is arguing in this verse, as in all Galatians, that "we are justified by faith and not by works." It is by faith that we are "all sons of God" *(v. 26)*. In forgiveness, in justification, in the gift of the Holy Spirit and of eternal life, "God is no respecter of persons." It is thus that "we are all one in Christ Jesus."

Nothing but sheer desperation dictates the use of this verse in such a cause. It is a ruinous way of using Scripture. We come along with jimmy bars, pry a text from its context where it is a great pillar supporting one of the glorious tenets of the Christian faith, and use it to prop up a shanty without foundations.

I also find it very naive that General Assembly's "Committee on the Ordination of Women" should say, "There is no theological ground for denying ordination to women simply because they are women." Or are the words of Scripture no longer to be used in determining what is theological ground? There are certain statements of Paul that stand squarely in the way of ordaining women. This committee certainly owed us an interpretation of these troublesome Scriptures lest we ordain women, not only without scriptural warrant, but in defiance of it.

In writing to the Corinthians, Paul says, "As in all the churches of the saints, the women should keep silence in the churches. For they are not permitted to speak, but should be subordinate, even as the law says" *(I Corinthians 14:33-34)*. The only attempted defense that I have come across against the absolute veto of Paul's strong language suggests that Paul was speaking to a temporary and local condition. But notice how the improved RSV destroys such an interpretation by taking the latter part of verse 33 from the preceding thought where it has no meaning, and attaching it here, making Paul say that the rule on the subordination of women applies "in all the churches of the saints." The advice and practice was not local.

Nor was it temporal. Years later, Paul was of the same opinion. He writes almost the identical injunction to Timothy, a man charged with the general oversight of a number of churches, so making his words of wide and general

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NEWS

Churches Urged to Increase Social Welfare Work

In the Apostolic Church, officers known as deacons were asked to take care of those in sorrow, in need, and in sickness. These men and women were the world's first social welfare workers. And for many centuries, the Christian Church was the center of all such work.

But with the end of Western feudalism and the coming of the industrial revolution, the Churches were unable to keep up with the world. And more and more, social welfare work was maintained by private nonsectarian agencies and by government.

Today government and nonreligious charities have long since supplanted the Churches as the major sources of social welfare service. This is not to say, however, that Churches neglect this activity. It is estimated that U.S. Protestant Churches spend more than a billion dollars annually on such help.

Aware of the important part that Protestant Churches play in helping people, but also aware that most Churches needed to restudy their responsibilities in this field, the National Council of Churches early this month sponsored the First National Conference on the Churches and Social Welfare.

More than 1,500 people attended the various sessions of this four-day gathering in Cleveland, Ohio. Near the end of the sessions, the hundreds of delegates adopted a message urging American Churches to expand their social welfare services rapidly and widely in order to meet new and urgent needs.

Factors involved in the new and urgent needs, the message said, are population growth, industrial development, changes in family life, urban growth, "aggravated" conflict and tension between groups, and the striving for freedom and fuller participation in society of oppressed peoples in the United States and abroad. "Peaceful uses of atomic energy and automation will produce even greater social and economic changes in the future," the message said.

To meet these changes, the Conference asked the Churches to do the following:

1. Give greater attention to matters of public policy, including the use of public funds for health and welfare programs.

2. Urge the training of lay workers to assist the pastor in meeting community needs of every description.

3. Encourage young men and women to enlist in welfare work as a Christian vocation.

4. Make sure that Church-related agencies do not discriminate in their services because of race or national origin.

Outlining a local "program of action" in social welfare for Protestantism, the message declared that "people are served better" when every Protestant welfare agency belongs to a council of social agencies; when every local church has a community services committee or a social education and action committee; and when every council of Churches has a staff department of social welfare or a voluntary committee in this field. It was announced at the close of the meeting that another Conference on the Churches and Social Welfare would be convened in January, 1957.

Moderator to Korea

Dr. Paul S. Wright of Portland, Oregon, Moderator of the General Assembly, left the United States last week on a month's visit to Japan and South Korea. Dr. Wright will attend a series of conferences with Presbyterian and other Protestant leaders in both countries, and will help discuss furthering the work of national Churches in the Far East.

Protestants Killed, Beaten in Colombia

Once again there is serious news from Colombia about the treatment of the South American republic's Protestant minority. This news has not been entirely unexpected *(see "Précis," Sept. 17)*, but Colombia's Protestant community of more than 50,000 hoped and prayed last month that these events were isolated and not part of a new campaign of terror.

According to reports received last month from only two of Colombia's many geographical areas, nine Colombian Protestants have been killed, one American missionary beaten and severely injured; and scores of Protestant families have been forced to flee from their homes and farms because of their faith.

Late in September, a Protestant pastor, Reynaldo Zapata, who lived about five miles from the town of Sevilla in the state of Valle del Cauca, was warned that he would be killed if he did not leave. Pastor Zapata left, but on the night of October 4, a group of some eighteen armed men attacked his house and killed seven people, including five Protestants and two sympathizers. One man, believed to be a friend of the attackers, escaped.

The Sunday night previous to this attack, a Protestant youth, Nelson Galvez, was riding a horse up a mountain trail on his way home from worship services when he was ambushed and his throat cut. He was found dead by his mother a short time later. It is believed that the murderer or murderers mistook Senor Galvez for Pastor Zapata, who was accustomed to riding up that same trail at the same time every Sunday evening after services.

After these killings were reported to him, Governor Diego Garces of Valle del Cauca came to Sevilla and promised immediate investigation of the crimes. But Dr. Garces was soon replaced as governor by the commander of national troops in the area.

The Protestants of another nearby community, La Morano, had to abandon their homes after the killing of one of their young men. Some 150 men, women, and children were forced to move. A parish priest in a town near La Morano had for some time been trying to have his people drive out the Protestants.

Late in August, near the Cauca River town of La Virginia, two Protestants from a Gospel Missionary Union congregation were killed by persons still unapprehended. Other Protestants in the area had to flee. These killings were also preceded by anti-Protestant preaching.

The killings reported last month bring the total number of Protestants known to have been murdered since late 1948 because of their faith to sixty-two. In the ninety-two years from the arrival of the first Protestant missionary to the beginning of violence in 1948, there is no record of a Protestant being killed in Colombia because of his faith.

And late last month, the National Association of Evangelicals asked the State Department to investigate the beating and serious wounding of an American Protestant missionary in northern Colombia.

(Continued on page 24)

PRÉCIS

■ **FIVE CANDLES ON THE CAKE**—In the midst of one of the worst blizzards in Midwest history (many of the delegates never even made the meeting), a new Christian family was created five years ago in Cleveland, Ohio. This family consisted of twenty-nine Churches and more than a dozen major inter-Church agencies serving more than thirty million people. It was called the National Council of Churches of Christ in the United States of America. Its motto became "This Nation Under God." Its job was to serve Jesus Christ with the combined talents of most of the nation's major Protestant communions. Next week this family of Churches and agencies will celebrate its fifth birthday quietly during a meeting of its "elders" (the General Board of the National Council) in Omaha, Nebraska. The National Council family has done a great deal in one twentieth of a century. It helped produce a 3,600,000 copy best-seller—the Revised Standard Version of the Bible. It has sent more than $50,000,000 in material and cash aid overseas. It has completed research jobs that no one Church could ever have handled. With conferences like last month's on social welfare, it has commanded the nation's attention as Protestant Churches have never done before. The National Council of Churches deserves a bright birthday wish as one of U.S. Protestantism's most magnificent achievements.

■ **ON THE MOVE**—Evangelist Billy Graham is planning to visit India early next year for about six weeks to address Christian groups. ● Dr. Cyril Forster Garbett, eighty-year-old Archbishop of York, announced early this month that he would retire next year as the second-ranking prelate of the Church of England. But according to most of Britain's newspapers, the prelate that the editors and publishers want to retire is Geoffrey Francis Fisher, the Archbishop of Canterbury. Cheerful, friendly Dr. Fisher, who impressed all who saw and met him last summer at the World Council's Evanston Assembly, has been roughly treated by the British press despite his assurances that no Church pressure was put upon Princess Margaret to give up Peter Townsend. ● Father Trevor Huddleston, South African Anglican who has been an outspoken foe of the government's segregation policies, has been ordered back to England for another assignment. This is one of the most severe morale losses that the foes of *apartheid* have yet suffered. ● The Reverend Robert Richards will soon leave his pastorate at the First Church of the Brethren in Long Beach, California. He's going to spend most of his time in the next few months in evangelism work and in training for the 1956 Olympics. Bob was 1952 Olympic pole vault champion.

■ **FOCUS**—Florida's Presbytery of St. John of the Presbyterian Church U.S. announced last month that it would appeal to the Florida Supreme Court against a decision upholding the right of a congregation to withdraw from the presbytery and retain the church property. ● The second annual S-D (Safe Driving) Day will be observed throughout the nation on December 1. Goal is a completely accidentless day. ● Contributions for all purposes to the nation's major Protestant and Orthodox Churches reached the record total of $1,687,921,729 in the past year. Highest per-member giving in the United States was recorded by the Wesleyan Methodist Church, whose per-capita contributions amounted to $176.91. Largest total giving was reported by the Methodist Church, whose 9,202,728 members gave $345,416,488—or an average of $37.53 per capita. ● Some thirty-five million people are now working for religious and other charitable causes in the United States, according to the bulletin of the American Association of Fund-Raising Counsel. More than ten millions of this group are organized church workers. More than five million, or better than one out of seven, are engaged specifically in fund-raising.

■ **THAT'S WHAT HE SAID**—Methodist bishop Edwin E. Voigt of Aberdeen, South Dakota, said last month that fundamental studies in seminaries are suffering because churches shirk their part in ministerial training. "A minister," the bishop said, "is expected to be a financier, a Rotarian, a church-school specialist, an incessant caller from home to home, a counselor who has the right word for the neurotic wrecks of the twentieth century, a man who will preach the true word and duly administer the sacraments, one who will be wise enough to know when to preach the social implications of the gospel and when not to. . . . And the seminary is expected to produce him."

According to the Association, the Reverend Julius A. de Gruyter of Charleston, West Virginia, was attacked by two uniformed police on a highway near Guamal, and he is now hospitalized in Bogota with a double fracture of the skull.

The incident occurred as Mr. de Gruyter was leading a group of Colombian Protestants down the highway to a service. They were heckled by bystanders who charged the group did not "believe in God." When the Protestants replied that they did, a scuffle ensued.

Mr. de Gruyter was struck over the head by one of the police, apparently by a gun butt, and ran into a banana patch for refuge where he lay from 10 P.M. until 5:30 A.M. before he was found and brought to medical aid. He did receive good medical care, however, the NAE reported, and is recovering satisfactorily. The missionary is a representative of the World-Wide Evangelization Crusade, which has its headquarters in Fort Washington, Pennsylvania.

Senator Explains About Postponed Hearings

Why did the U.S. Senate subcommittee on Constitutional rights postpone its hearings on freedom of religion last month?

Some Protestants felt it was pressure from the Roman Catholic Church. Other Protestants felt that some of their own leaders had created pressure to hold off this Congressional appraisal of Church-State relationships. Churchmen of America's three major faiths both praised and condemned the action of the group headed by Missouri Senator Thomas Hennings, Jr. But it was up to Senator Hennings to explain why the postponement occurred.

Late last month the Senator did just that. He said the cancellation met with the apparent approval of Protestant, Roman Catholic, and Jewish leaders who were consulted by the subcommittee members and staff.

The subcommittee chairman denied what he said were published charges that "various Catholic groups, including the National Catholic Welfare Conference" initially urged the subcommittee to go into the Church-State separation question in order that arguments for state aid to parochial schools could be presented. "Nothing could be farther from the facts," he declared.

"Representatives of the National Catholic Welfare Conference, from their first knowledge that such a hearing was scheduled, expressed the feeling that it was inadvisable on the grounds that it would be too difficult to prevent the hearings from becoming a forum for interfaith bickering."

He said that subcommittee members, disturbed by criticism from Protestant and Jewish sources, communicated with representatives of Jewish groups and of the National Council of Churches and received a similar expression of concern about possible religious controversy.

"On the day the hearings were postponed, the director of the Washington office of the National Council of Churches joined with others in urging postponement of the hearings," Senator Hennings said. "He [Dr. Earl F. Adams], like the others, is a courageous, gentlemanly, and wise counsellor, and the advice they jointly gave was heeded," he added. The Senator made public a telegram received from Dr. Adams in the name of the National Council declaring: "Heartily commend the good judgment of the subcommittee on Constitutional rights in postponing public hearings on religious freedom."

After the postponement, subcommittee members felt, the chairman said, that the purpose of their investigation into the present status of religious freedom could be served by a study of the replies to 10,000 questionnaires that had been sent to religious leaders of all groups. An aide to Senator Hennings said the tabulation of replies had been completed and that the staff was working on a report.

Harper Sibley, Rochester, N. Y., chairman of Church World Service of the National Council of Churches *(second from left)*, is presented with a portrait bust of himself by Joseph T. Reznak of Great Neck, N. Y. Mr. Reznak, a former refugee, carved the bust in appreciation of help Church World Service gave him in coming to the U.S. Looking on are agency head Roland Elliott, CWS director of immigration services *(left)*; and R. Norris Wilson, executive director of Church World Service.

Signs of Strength In the World Mission

Far too often the Churches of the West have been accused—and usually rightly so—of missionary imperialism; that is, of trying to impose their own personnel and programs upon growing national Churches in Africa, Asia, and Latin America.

Recently, through the emergence of the World Council of Churches and the ecumenical movement, and the pioneering of mission groups like the Presbyterian Church's Foreign Board, this imperialism has been largely replaced by cooperation and by national Church initiative. In the past several weeks, new strides have been made along this positive path.

In Nigeria, two young religious-education workers—one from the Philippines and one from Canada—are now studying youth-work problems. Next year they will train Nigerian young people in Christian education techniques.

In Thailand, a young Philippine nurse is serving the Church of Christ in Thailand in public-health extension work. The nurse, Miss Vevina Gesite, is a product of Presbyterian-supported Silliman University in the Philippines, and was sent out by the United Church of Christ in the Philippines. She is one of the first missionaries to be sent overseas by a Church in Southeast Asia.

Also in Thailand, the English-speaking International Church of Bangkok voted to accept membership in the nation's Church of Christ. This is the first time that an English-speaking union Church in a foreign country has joined the national Christian body of that country.

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Where the Rains Came Again

Flood Relief Underway In Pakistan, India

For the fourth time since coming into existence as a nation eight years ago, Pakistan has been ravaged by floods—the most recent, in October, by far the most destructive. At least two million people have lost their homes, clothing, cattle, and food supply. Ten thousand square miles of the nation's finest agricultural land have been ruined. Roads, railways, and canals have been severely damaged. Repair of canals alone, it is estimated, will cost 70 million rupees ($21,000,000).

The full story will probably not be known for months, but early reports indicate that about 150,000 Christians have been isolated by flood waters. Presbyterian missionary Frank Llewellyn, who is sheltering forty refugees in his home, has had no word from three of the pastors and congregations in the Kasur District (one of the four areas in Pakistan in which the Presbyterian Mission is engaged). In another area, only one of 163 homes of Christian families was left standing by the seven-foot wall of water that raged across the land. In Lahore, Pakistan's largest city, 200,000 persons, a fifth of the population, are destitute.

The Pakistan Army, Air Force, and civilian agencies are rescuing and feeding flood victims wherever they can be reached. Airplanes fly over areas that cannot be reached by boat, dropping food and disinfectant. Church World Service has ordered 5,000 blankets—the onset of cold weather has added to the misery of refugees. Of 2,000 bales of clothing requested by Church World Service, some 900 have already been sent.

Missionary Llewellyn writes of the fortitude of the Christians. When they "could hear the houses fall like pistol shots in the movies, they would call out to each other, *'Haunsla rakh, haunsla rakh'*—don't let it get you down." A man in one village where the school was destroyed told Mr. Llewellyn, "We will bring our teacher tomorrow and build a platform under a tree where he can continue to teach our children."

Oblivious of political boundaries, the same flood leveled large areas in the Punjab section of India, killing at least twelve hundred persons. Early estimates are that 700,000 houses were damaged, 75,000 of them completely destroyed. Standing crops worth thirty-five hundred million rupees ($700,000,000) were lost. On this page we present a first-hand report on flood conditions in India, by Presbyterian missionary Ernest Campbell, director of Rural Priorities, who was among the first relief workers to penetrate the flooded area.

In Pakistan's largest city, Lahore, mail must be delivered by postmen in boats.

The Flood in India: "We Knew You Would Come"

On the evening of October 3 we left Delhi, where we [Mr. and Mrs. Ernest Campbell and their three children] had just attended a beautiful wedding, and started the two-hundred-mile drive home to Jullundur with no way of knowing that we were heading into the most devastating flood in the history of the Punjab.

There was a high wind and driving rain, and as our jeep and trailer proceeded along the old Grand Trunk Road, trees began to fall; and we had to drive off the road to get around them. Twice we had to wait among convoys of trucks while trees were chopped out of the way.

By ten o'clock the children were exhausted, and we descended on the Erwin Pedersens [Presbyterian missionaries] at the Mission Station of Ambala to spend the night. There we found Dr. Carl Taylor, Presbyterian medical missionary and head of the Ludhiana Christian Medical College Public Health Department, and his two children also marooned. His home and mine are not far apart; our common way lay along the Grand Trunk Road.

The rain poured all night. In the morning we found the road submerged by the Ghaggar River for several miles and impassable—all bridges were gone. Leaving the jeeps, we caught the only train going west. Now that we knew there was a flood, we had to get back to the work of relief. Coincidentally, Dr. Taylor and I had done this kind of work together before, in the floods and riots of 1947 and in the Ajnala flood of last year. Dr. Taylor was the key man in the Medical College relief activities, and I had the only motorboat that was light enough to go into the flood itself. But the boat was now seventy miles up the river from Jullundur.

The train took four hours to go fifty miles to Sirhind, where we spent six hours with no food and with water pouring through the roof. When it became certain that the bridges ahead were undermined, the train returned to Ambala. My wife, Alfie, kept moving Jeff's baby basket about, trying to find a dry spot. Back at the Pedersens' at midnight with a hot meal and the children in bed, we were at a loss to know what to do about the relief work.

Next morning we drove the jeeps to the break in the road, determined to get across. The water was still three feet high and very swift. We took off the fan belts, wrapped the ignition systems with clothes, got eight men to stand on the bumpers and fenders to hold us on the road, and went down around the bridges. We were the first cars to come through.

At Ludhiana, sixty miles on through continuous fields flooded and villages collapsed, we found many of the mission houses down and the whole village of Isa Nagri camped in the church. We stayed the night in the office of the Reverend Sudhir Roy.

The Sutlej River had risen, and the waters had joined the Buda Nala, making one vast flood which was ten feet over the road in places. We left the jeeps to be used for relief teams and came on to Jullundur by train.

Home again, we found eighteen rooms in houses and school buildings caved in. The Girls' High School boarding house was a stark skeleton.

Dick Allison, of the United Christian Schools Extension Department, and I started north immediately in the old, brake-less school jeep to get the boat. Both road- and rail-traffic were at a standstill. By using the four-wheel drive and crossing on cane and branches we got to Mukerian, within eighteen miles of the boat. On the way we left powdered milk and grain with three village pastors to distribute to people sitting everywhere among the broken walls and fallen roofs. With all bridges gone, the roaring Beas River to cross, and no idea of how to get to the village where the boat was, Mukerian was the end of the road. Then a miracle in the shape of Husain—a ferry-boat boy—came up to the car. He had come to look for his brothers who had been washed down with rafts of logs and learned that they were safe. He volunteered to swim the river, walk the eighteen miles, and deliver the boat at the place where road and river met.

Next day, after distributing more supplies and visiting stranded villagers on the river dike, we met the boat—fifteen minutes after the time agreed. This—after a trip of forty-five miles down the twisted channels and surging water on top of an all-night hike and swim.

With the boat on the trailer we were ready to go into the flood plain area where so far only observation planes had penetrated.

With milk powder, butter oil, bleaching powder, sulphaguanadine, and a few tinned goods and sleeping bags, Bill Morgan, our Presbyterian farmer at the Farm School, Dick Allison, Noble Masih, and I put the boat into the water beside the road below Kapurthala and shoved off into one vast sheet of water covering hundreds of square miles with only telegraph poles, trees, and higher villages standing above the tide.

Precious time was spent ferrying stranded people to the road. We tried to work our way down the channel of the Black Bein River. Sometimes we were over the channel, as we could tell by the willows on the side; other times we

Many families in India's Punjab spent days and nights in trees, often fighting with poisonous snakes for space. When waters receded, there was no food or shelter.

"Water, water everywhere, nor any drop to drink." That was tragedy for Indians with filth-flooded wells. Missionaries disinfected water to make it drinkable.

Presbyterian elder inspects ruined crop. Here only tops of ten-foot-high fodder show above mud and sand deposited by flood. Human food was totally destroyed.

Dazed and confused, old woman of Jainpur pleads for food for children of the village. Her house collapsed, she spent four days and nights squatting in a tree.

were over cotton and sugar cane fields. Dead cows and buffalo were hanging everywhere against deadfalls and branches. We passed a dog on a branch who wagged his tail, a family of partridge in a tree top, two men swimming with gourds tied under their arms. A big plane came over, circled, and went on over a village dropping bags of provisions.

At the village of Jainpur the people all ran out and waved to us. "Who are you? Is more water coming? When will the government help us?" they shouted. "We need food. Everything is ruined." This village is normally a half mile from the river. The center of the village was above the flood, but all houses were severely damaged with the twenty-four inches of rain—the mud walls of rural India can't stand that kind of battering.

Wading through the slime, we doctored the wells which were above water and then saw a group of people a little way off from the village apparently sitting in the water. "Who are they?" we asked. "Oh, they are the Balmikis [outcastes]" they replied.

We had thought we had seen the worst; but when we waded out to the outcaste quarter, we were appalled. Not a wall, not a sign of a street or even timbers—only mud and people. One old woman joined her hands in the gesture of prayer and said, "Have mercy on our children."

There was no well, so we had people bring pots of flood water into which we mixed bleaching powder. Leaving them some milk, we went on.

Dick put his head over the side of the boat and vomited as we passed a drowned man swollen beyond recognition rocking up and down in the wake of the propeller. As we went down the river, we could see that the high-water mark—the peak of the flood waters—had been eighteen feet over our heads; and we were still four feet above the fields.

At Bakarke Village the air was putrid with the stink of dead cattle. The people were demoralized—wandering around in the mess or still sitting in trees. They described in tears how a boy had been lost, how three young men were drowned. We set the men to gather firewood and build a fire, the women to collect children and find something to drink from. Ten gallons of flood water were boiled, then made rich with powdered milk, tea, and molasses. The children took their first nourishment after five days.

As our boat came around the trees and across the fields, we saw people moving in the mud and the silhouettes of others in the trees and on what had been the village of Andrisa—largest town in the area. There was no landmark now to show that this was the village we knew so well—except the trees.

Some people saw our boat and came toward the water's edge. They seemed to move slowly. We called out and they nodded their heads. As the bottom of the boat scraped on some thatch, we recognized an old friend—Elder Umra. He waded toward us and pulled us to land. Then he turned to us and said, "We knew you would come."

We didn't know what to answer. The most devastating flood in the history of the Punjab had swept away his village, drowned his cattle which were still lying rotting to their stakes, swept away many of his fellows, separated him from us by sixty miles of raging, turgid water, broken bridges, twisted railroad lines over gaping canyons—and he never doubted that his Christian brothers would come to help.

We waded to him, and our tears flowed as we embraced. His old shoulders shook, and he sobbed uncontrollably.

Here, too, we chlorinated wells after bailing out the filth as far as we could. A group of young girls cleaned out one well. Here and there people were starting to dig out grain which stank from rotting. We distributed what was left of the milk and tea and started back for more.

Next day we returned by the same route with more than a ton of milk and cheese together with blankets rushed to us by the Indian National Christian Council Committee for Relief and Gift Supplies. It is their work that has made possible relief by Christians and others.

On the second trip whole villages were lined up. We gave out milk powder—a cup to children and a half cup to adults—to be mixed with seven parts of boiled water. Through the village headmen, we distributed vitamins to all and blankets to the most needy. When people asked, we said the supplies were sent by the Christians of America. As we returned, we met Indian Army boats bringing grain and people coming from the government relief centers carrying rations.

—E. Y. CAMPBELL
Jullundur City

Christians in the United States can help most in the India-Pakistan flood of 1955 by:

► Urging Congressional representatives to press for release of surplus supplies of wheat to Church World Service, for distribution by voluntary agencies in India and Pakistan.

► Donating **warm clothing**, especially sweaters and coats, to Church World Service for India-Pakistan flood relief.

► Supporting One Great Hour of Sharing. Balances of 1955 gifts are being used to aid flood relief.

► Giving special gifts of money. These may still be sent as part of the 1955 One Great Hour of Sharing benevolences.

Communists Promote "Militant Atheism"

Everywhere in eastern Europe, Communists were reported stepping up anti-religious campaigns.

Radio broadcasts monitored in London indicated that increased atheistic propaganda was being spread in Soviet-annexed Latvia, Estonia, and Lithuania. *Sovetsky Flot*, organ of the Soviet Navy, called for an immediate campaign against the practice of religion by Russian sailors. "Every Soviet sailor must be permeated with the spirit of militant atheism," it declared. The army had already begun its atheistic drive.

New tactics were used by the Communists in other areas. Announcements were made in several satellite countries that government-sponsored organizations of priests were being dissolved. This was a reversal of earlier tactics. Originally the Communists tried to strengthen the so-called "patriotic priests." Last August, for example, all "patriotic Catholic" groups in Poland were merged into one organization called The Commission of Priests and Lay Catholic Activities of the National Front. This sort of organization sought to split the Church, and encouraged attacks on the hierarchy.

Reasons for the change in tactics were not entirely clear. In Bulgaria, however, "patriotic priests" were known to have created so much resentment among Orthodox clergy that they looked forward to complete defeat in their campaign to win churchmen over to the Communist regime. Apparently government officials thought it best to disband them before they lost too much face.

It looked as if the Bulgarian government had decided to emulate the Russian way of controlling the Church through strategically placed members of the hierarchy. Recently, the secretary-general of the Holy Synod of the Bulgarian Orthodox Church was replaced by Archimandrite Maksy, who spent many years in Moscow as rector of the Bulgarian church there.

The Communists also announced the "release" of several top-ranking Roman Catholic prelates, including Hungary's Cardinal Mindszenty, Poland's Cardinal Wyszynski, and Czechoslovakia's Archbishop Beran. The exact whereabouts of all three men are still unknown, however. Commenting on the unexpectedness of these Communist moves, *Osservatore Romano*, the Vatican City newspaper, said, " . . . One thing one can never expect—namely, that the Communists will allow religion its right to freedom."

Where they could not get their own way by means of propaganda and front-organizations, the Communists had other

Before the Year Ends

BEFORE the year ends, occasions will arise when thoughtful Presbyterians will find themselves reflecting upon the many blessings of life.

Largely because our forefathers dedicated their lives and sacrificed to make possible religious as well as other freedoms, this country has become a leader among the nations under God — strong, prosperous and with an appropriate desire for "Peace on Earth".

Our country and our people have been enjoying one of the greatest periods of high employment and high incomes ever experienced.

Accordingly, as the year end approaches, many Presbyterians find themselves with unusual incomes and accumulated assets.

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tricks up their sleeves. In East Germany, where all attempts to form a pro-Communist Church have failed, they have developed ceremonies to replace the Christian sacraments. These pagan substitutes are very like those developed by the Nazis.

Among the rites being promoted by the Communists are: youth dedication ceremonies to be staged each spring when youngsters complete primary schooling at the age of fourteen; "name-giving" ceremonies, to be held on Sundays in the offices of public registrars who will hand over birth certificates in "a solemn form," if desired; similar ceremonies for newlyweds who, for an extra fee, could have a small band play "suitable music"; and speeches to be made over fresh graves by Communist functionaries.

It is mainly the old people who keep on going to church, said Senator Estes Kefauver, who recently returned from a tour of Russia. In Moscow, which had 700 churches in 1917, only fifty-six are open at the present time, he said. No new churches have been built. Repairs on old ones have been postponed indefinitely.

Reformation Day: Building New Bridges

Reformation Day gives Protestant speakers an opportunity once a year to examine publicly the reasons for the division between two great branches of Christendom and the significance today of the continued separation. This year's observance, marked with interdenominational meetings across the nation, proved no exception.

Some speakers explored the possibilities of building new bridges of understanding between Romans and Protestants. Methodist bishop G. Bromley Oxnam made a plea before a congregation in Oakland, California, for "reconciliation" of Protestants and Roman Catholics so they could present unified opposition to Communism. As a first step, Bishop Oxnam called on both groups to pledge themselves in all matters involving religious liberty "to do unto others as we would be done by."

In the same address the outspoken bishop reaffirmed Protestant opposition to diplomatic relations between the Vatican and the United States government. He also declared that "Protestants will continue to oppose efforts on the part of any group to reach the public treasury for the purpose of securing support for private or parochial schools."

In Buffalo, New York, Dr. Paul E. Scherer, professor at Union Theological Seminary, declared, "With such a formidable enemy as Godless secularism, controversies between Protestantism and [Roman] Catholicism are not likely to prove very useful or impressive." The theologian said the Reformation "struck the shackles from humanity," but it resulted in some people feeling they had to be bound by nothing. "From believing too much that never did have to be believed, they came to believe so little that human existence and the world itself no longer seemed to make any sense."

Said Dr. Franklin Clark Fry, president of the United Lutheran Church in America, in Cincinnati: "Evangelical Christianity and democracy belong together. . . . They have grown, stem and branch, from one root. . . . Democracy is produced naturally, not with a calculating eye, by evangelical Christianity. The process is spontaneous; that makes it all the more impressive. Democracy comes organically out of the life in Christ. . . . The Protestant Churches nourish democracy through the emphasis on equality before God, education, and respect for the individual."

Bishop Hanns Lilje, of Hanover, Germany, president of the Lutheran World Federation, said in Minneapolis: "Caesars, emperors, philosophers, and generals have gone out of their way to suppress the word of God, but this word will never be stopped. Christ came to make it quite clear there is salvation. That is the treasure which the Church cherishes above everything else."

Methodist bishop Charles W. Brashares, of Chicago, told a hometown audience: "Luther started forces moving that are still at work for good in the world today. . . . The present emphasis of the churches on active lay participation is a continuation of Luther's efforts. . . . The reformer's greatest gifts were the concept of the priesthood of all believers, congregational singing, the Christian transformation of the home, and freedom to read and interpret the Bible."

Air Force Builds Church For One It Burned

Observers of Church-State relations took particular notice last month of an unprecedented action by the United States Air Force. It is paying $112,500 to rebuild an Evangelical United Brethren church in Ithaca, Ohio. The church was destroyed a year ago when a tank of jet fuel came loose from a passing military plane.

Colonel L. C. Howell, supervisor of construction at Wright-Patterson Air Force base, participated in groundbreaking ceremonies. He explained that his presence was an official recognition of Air Force responsibility.

It was on April 13, 1954, that an Illinois National Guard F-51 fighter plane flying over Ithaca on a routine mission dropped two wing tanks filled with high-octane fuel. One of them plummeted 6,000 feet into the fifty-year-old EUB church and turned it into a holocaust. Cause of the freak accident was never determined officially.

Last spring the Air Force, through a special act of Congress, appropriated $112,500 for a new church. The judge advocate general's office in Washington reported then it was the first time any aircraft had demolished a church or charitable institution in peacetime.

Free State Suggested For Orthodox Leader

A new problem has been added to the already confused situation involving Greece, Turkey, Cyprus, and the Eastern Orthodox Churches *(see P.L., Oct. 29, Nov. 12).*

Late last month, delegates from forty-three Greek Orthodox organizations met in Athens to consider ways and means of preventing further uprisings against their churches and people in Turkey.

Their major suggestion was have the district of Phener in Istanbul, Turkey, site of the Ecumenical Patriarchate, declared a free state like the Vatican. Under the plan, the Ecumenical Patriarch, chief prelate of Eastern Orthodoxy, would be the supreme head of the state.

The delegates also decided to launch a world campaign for this objective. They will request the Greek government to put the issue before the UN. They said the location of the Ecumenical Patriarchate in a free state would guarantee its protection. They recalled that the Patriarchate was one of the few Church properties in Istanbul to escape destruction during the September 6 anti-Greek riots only because it was heavily protected by police and soldiers.

A statement issued by the meeting declared: "Recent events have proved that it is not possible for the Mother Church to continue its life under present conditions. The necessary atmosphere has now been created favoring the declaration of Phener into a free state, and the issue may now be put before the United Nations Assembly and world opinion as well." It is extremely doubtful, however, that the UN would recognize this movement.

Meanwhile, reports from Ankara said the Turkish government had suggested to the Ecumenical Patriarchate that a committee of engineers be appointed to determine the cost of rehabilitating churches which were fired or otherwise seriously damaged in the riots.

A government commission recently fixed the damage to forty-nine churches and some twenty chapels at 1,000,067 liras ($357,000), an amount considered by church leaders to be completely inadequate. Actual minimum cost is estimated to be $10,000,000.

The Church in Argentina: Familiar Pattern

Under the leadership of Provisional President Eduardo Lonardi, the people of Argentina had known more freedom since Peron's fall than they had had in the previous ten years. But in this temporary period there had emerged a pattern familiar to Latins—one that seems unlikely to foster freedom of religion.

This pattern had been created by President Lonardi's concessions to the Roman Catholic Church. A recount of these concessions provides ample commentary on the powers of a state religion.

1. In his September inaugural address, General Lonardi said, "As regards the Roman Catholic Church, I would feel very happy if Providence would give the opportunity of putting an end to all misunderstandings through the conclusion of a concordat with the Vatican."

2. Federal commissioners ordered that the crucifix be restored in all public offices in at least one state.

3. Five national religious holidays, including Corpus Christi Day and Immaculate Conception Day, were restored to the calendar.

4. Priests, nuns, and other religious have been sent back to their teaching and administrative jobs in public schools. Nuns have been restored to welfare institutions, and chaplains to hospitals and prisons.

5. The government has ordered payment of several million dollars in back salaries to private-school teachers, most of whom serve in parochial schools.

6. State subsidies have been resumed for private schools. The great majority of private schools in Argentina are run by Roman religious orders.

7. The Argentine Supreme Court ruled that there is nothing in the nation's laws which prohibits public servants, including judges, from wearing religious insignia.

8. The government, through its ministry of public works, appropriated ten million pesos (some $550,000) toward the reconstruction of Roman Catholic churches fired and pillaged last June.

9. Several states have begun to reintroduce Roman religious instruction in the public schools. This latter move has been opposed by a national parents' committee and by the Protestant Confederation of River Plate Evangelical Churches. The Protestants suggested that the Roman Church should learn to support itself like other religious groups. "We view with anxiety," said a note from the Evangelical Confederation to President Lonardi, "that the cry of liberty should be accompanied by the reintroduction of religious teaching."

Of People and Places

CHRISTMAS PARADE AGAIN SCHEDULED

Next month, for the second time, the churches of **Hastings, Michigan,** will hold a parade emphasizing the "Put Christ Back into Christmas" theme. Fifteen churches are preparing floats portraying parts of the Christmas story. Merchants have been asked to close their stores on the night of the pageant. The float of the First Presbyterian Church will depict "The Return to Nazareth." The pastor of First Church, the Reverend Leason Sharpe, is preparing the "Christmas on Parade" script and will read it over loudspeakers as the parade passes by.

HOME-BAKED COMMUNION WAFERS

After a Communion service in First Presbyterian Church of **Thorntown, Indiana,** a visitor asked the pastor, the Reverend Dean O. Luginbill, where the wafers were obtained. Mr. Luginbill told him that the wafers are traditional in the church and that they are home-made. The seventy-one-year-old lady who has the recipe states that it has been used so long she doesn't know who originated it. One and one fourth cups of flour, three level tablespoons of shortening, four to six tablespoons of water, and a pinch of salt are mixed as for pie crust. This is divided into three parts; rolled out and scored in small squares; and baked on thin cookie sheets for one-half hour at 325.° This amount serves 200 communicants.

NEW DORMS FOR PARK

Plans to build a new dormitory for women, and a 100-man dormitory to replace Chesnut Hall, were announced last month by Park College, **Parkville, Missouri.** Chesnut was extensively damaged by fire recently. Construction is expected to begin early next year, and the buildings are to be ready for occupancy next fall.

Meanwhile, makeshift arrangements to accommodate the former residents of Chesnut have been made. To help those who were dispossessed, the executive committee of the board of trustees authorized the formation of a fund to make interest-free loans to replace books lost in the fire.

NEW APPOINTMENTS

Announcement has been made of the addition of the Reverend Thomas Wieser to the staff of the Commission on Christian Higher Education, National Council of Churches. Mr. Wieser began his work as Associate Secretary for Study of the United Student Christian Council this

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month. Until recently he was associate university pastor of the Westminster Foundation at the University of California, Los Angeles.

Dr. Cecil W. Lower was recently inaugurated as the Lane Professor of Pastoral Theology and Liturgics of McCormick Theological Seminary, Chicago, Illinois. In 1952 Dr. Lower accepted a full-time teaching position as associate professor in the Pastoral Theological Department at McCormick, and in 1954 he was named seminary pastor in addition to his teaching assignments.

Early next year Professor Chris De Young, head of the Department of Education and Psychology at Illinois State Normal University, will go to Pakistan as educational consultant to the National Christian Council there. He will direct a comprehensive survey of Christian education as one of the major projects of the Pakistan Priorities of the Board of Foreign Missions, Presbyterian Church U.S.A.

CHURCH SCHOOL OVER THE AIR

During a recent polio epidemic in **Neenah, Wisconsin,** health authorities suspended all public gatherings, including Sunday church-schools. First Presbyterian Church there, however, managed to continue its teaching with little loss of time. The church-school staff mailed the parents of the children teaching guides, and urged them to set aside a part of each day for worship. On Sundays the staff and a few children from First Church went on the air with a half-hour program entitled *Sunday School Comes to Your House*. The program consisted of a Scripture lesson, a prayer, instruction, brief dramatizations, Bible games, and handwork suggestions. The church resumed its regular teaching program after the four-week quarantine.

"SESQUI" PROGRAM ANNOUNCED

Launching of the Sesquicentennial Advance Program of the Presbytery of **Cleveland, Ohio,** was announced last month. The program, based upon the early history of Presbyterianism in Cleveland, including the establishment of the first Presbyterian church in the area in 1810, has as one of its goals the raising of $500,000 for use at presbytery level. The money will be used for the expansion and development of Woodland Center, a neighborhood house in Cleveland; for new church building and church extension; for the purchase and development of a retreat, camp, and conference site; and for a revolving fund for quick assistance to churches. The plan is to raise $100,000 per year from 1955-1960 through personal solicitation and in all the churches of the presbytery.

For the Record

ANNIVERSARIES:

One hundred fiftieth. The Presbytery of Geneva, Synod of New York.

One hundred twenty-fifth. Elder's Ridge Presbyterian Church, R.D. 1, Edri, Pennsylvania (the Reverend Albert I. Dickenson, pastor).

The Presbytery of Blairsville, Synod of Pennsylvania.

Seventy-fifth. Rolfe Presbyterian Church, Rolfe, Iowa (the Reverend Martin J. Prehn, pastor).

Sixty-fifth. First Presbyterian Church, La Grange, Illinois (the Reverend Wendell Q. Halverson, pastor).

Fifth. Wellshire Presbyterian Church, Denver, Colorado (the Reverend Stephen J. McShane, pastor).

DEDICATIONS:

First Presbyterian Church, Burlingame, California (the Reverend George T. Peters, pastor), of a new sanctuary and additions to the church plant.

First Presbyterian Church, Red Lake Falls, Minnesota (the Reverend James Ward Grant, pastor), of a new Christian education addition.

Tyler Place Presbyterian Church, St. Louis, Missouri (the Reverend Marion F. Stuart, pastor), of a memorial window.

Trinity Presbyterian Church, Omaha, Nebraska (the Reverend Lehr H. Newhouse, pastor), of the remodeled and enlarged church.

First Presbyterian Church, North Arlington, New Jersey (the Reverend Milton B. Eastwick, pastor), of a new church.

First Presbyterian Church, Cambridge, Ohio (the Reverend Louis M. Swartz, pastor), of a new Christian education building.

Condit Presbyterian Church, Sunbury, Ohio (the Reverend Laurean H. Warner, Jr., pastor), of a stained-glass window, new sanctuary pews, and the redecorated sanctuary.

Point Pleasant Presbyterian Church, Point Pleasant, New Jersey (the Reverend John Townley, pastor), of a new church organ.

The Lawrence Road Presbyterian Church, Trenton, New Jersey (the Reverend Jerry W. Bohn, pastor), of a baptismal font in memory of Lieutenant Colonel Frederick J. Kroesen.

The Media Presbyterian Church, Media, Pennsylvania (the Reverend Charles V. Hassler, pastor), of a new Christian education building. Mr. Hassler has served the church for twenty-five years.

First Presbyterian Church, Ogden, Utah (the Reverend A. Cadman Garretson, pastor), of the church.

Boulevard Park Presbyterian Church, Seattle, Washington (the Reverend Garth A. Steele, pastor), of a new sanctuary.

CORNERSTONE LAYINGS:

First Presbyterian Church, San Fernando, California (the Reverend Arthur F. Dahlberg, Jr., pastor), of a Christian education building.

The Eastminster Presbyterian Church, Bladensburg, Maryland (the Reverend Keith T. Postlethwaite, pastor), of a Christian education building.

The Warner Memorial Presbyterian Church, Kensington, Maryland (the Reverend Wendell S. Tredick, pastor), of a new sanctuary and Christian education building.

The Edgcumbe Presbyterian Church, St. Paul, Minnesota (the Reverend William T. Paden, pastor), of the first unit which includes a chapel, office, Christian education facilities, kitchen, and social hall.

GROUNDBREAKINGS:

First Presbyterian Church, Hesperia, Michigan (the Reverend Walter Teeuwissen, Sr., pastor), for a Christian education unit.

Eastridge Presbyterian Church, Lincoln, Nebraska (the Reverend Thomas C. Huxtable, pastor), for a new church.

First Presbyterian Church, Elk City, Oklahoma (the Reverend Albert E. Gregg, pastor), for a new sanctuary.

Pleasant Hill Presbyterian Church, Wexford, Pennsylvania (the Reverend George L. Kress, pastor), for an enlarged sanctuary and Christian education addition.

Forest Park Presbyterian Church, Town of New Berlin, Wisconsin (the Reverend Garth G. Gee, pastor), for a new church.

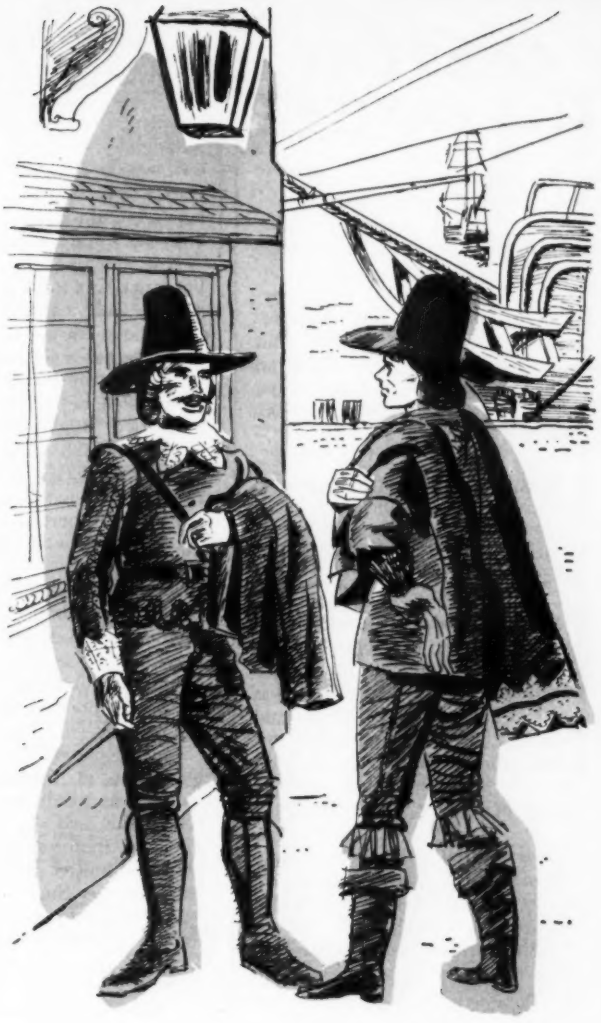
NEW CHURCH ORGANIZED:

The Pebble Hill Presbyterian Church, Dewitt (suburban Syracuse), New York (the Reverend Forster W. Freeman, pastor). Fifty-six charter members comprise the congregation. These were honored and commissioned recently by their former churches in Syracuse. Thirty-two of the fifty-six were from Park Central Presbyterian Church (the Reverend Arthur W. Mielke, pastor). The remaining twenty-four were from First Presbyterian Church (the Reverend William H. McConaghy, pastor).

NINETY-NINTH BIRTHDAY:

The Reverend Arthur J. Brown, D.D., secretary-emeritus of the Board of Foreign Missions, will reach his ninety-ninth birthday on December 3. Dr. Brown is in excellent health and is an active member of the Executive Committee of the Church Peace Union, founded by Andrew Carnegie for the promotion of international friendship through the Churches, and now advocating support of the United Nations.

The Pilgrim Who Stayed at Home



Robert Cushman chartered the* Mayflower *and never sailed on it. His task was more important but is an all-but-forgotten page in the history of the New World

By Elsie S. Costello

The year was 1602. A group of men slipped silently into the small house in Scrooby, England. Among them were men who answered to the names of Brewster, Carver, Bradford, and Robinson—names that one day would rank high in history. But now these were hunted men, with a dream—a dream of freedom where one could worship God according to the dictates of his own conscience.

A young man from Canterbury named Robert Cushman came when he could and often took an active part in the meetings. He was not to be a governor nor an elder. He was to be all but forgotten when history was written (he is listed as a wool comber), but he held in his stout hands the future of the world's most important colony.

By 1607 persecution was rife in England, and the group went to Holland. It took refuge in Leyden and there was permitted some peace in its worship. But these were Englishmen. They longed for their own freehold, their own town, their own English names and faces about them.

In the summer of 1617, Robert Cushman and Deacon John Carver went to London to plead with the King for permission to go to the New World, but they were refused. In December, 1617, Mr. Robert Cushman went again without success.

In May of 1619 he was again in London. Then there were powerful friends at court, and so, after seventeen years, permission to settle in the New World was granted.

After all-day meetings and many days of prayer, the Reverend John Robinson decided to stay in Leyden and care for the little flock there. Elder Brewster was to go, taking charge of the group who made up the new colony, to be known as New England and to be located in the New World.

The colonists, of course, needed an agent in London who could buy materials and stores needed for the long and dangerous journey. They would need food to sustain life until a crop could be grown.

Mr. Robert Cushman, who was about thirty-nine years of age, went to London to take over the difficult job. We can almost see the busy wool comber bargaining, planning, promising, praying, as he entered upon his task.

The group in Leyden had chartered the vessel *Speedwell* to go from Holland to Plymouth. Robert Cushman chartered the *Mayflower*, seaworthy and stanch, with a captain who promised to sail her west until they came to land.

Robert Cushman, with his son, Thomas, and his second wife, Mary, were on the *Speedwell* the morning the two small boats left Plymouth. Twice they put back, for the captain of the *Speedwell* said she was not seaworthy.

CURRENT LITERATURE

Recommended by Presbyterian Boards and Agencies

● **Sagebrush Surgeon,** by Florence Crannell Means. A biography of Dr. Clarence Salsbury, retired Presbyterian missionary, who was superintendent of Ganado Mission and medical director of Sage Memorial Hospital on the Navaho Reservation. Publication date, January 1, 1956. Cloth, $2.50; paper, $1.50.

● **Year Book of Prayer for Missions, 1956.** New directory of Presbyterian missionaries and stations, arranged for daily intercession. Worship services provided. 35c.

● **Steps to Christian Commitment,** by Dr. Charles B. Templeton. A clear, concise statement on how to become a Christian. This booklet is excellent for use with Christians and non-Christians. Recommended for pastors and others who deal with those who have not made a Christian commitment. 3c.

● **Your Church in the World Neighborhood.** This is the manual on missionary education in the local church. Recommended to the churches for study in planning their programs, it is a rather drastic revision of the old manual. 25c.

● **Bright Pathways,** by Esma Rideout Booth. Ten action-filled stories based on real incidents. It shows the bright pathways by which the gospel of Jesus is carried to children in different countries. Illustrated. Children—grades four to six. Cloth, $2.00; paper, $1.25.

● **The Singing Secret,** by Elizabeth Allstrom. Children will delight in the ten lively stories that make up this book. Mrs. Allstrom tells about the many ways in which boys and girls in eight countries hear the story of Jesus, one of them through a "singing secret." Illustrated. Children—grades one to three. Cloth, $2.00; paper, $1.25.

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THE PILGRIM WHO STAYED AT HOME

Finally it was decided that only the *Mayflower* would sail, and the *Speedwell* would stay. Robert Cushman was chosen to stay in London to act as agent for those who were going ahead, and the family stayed too.

Not very romantic, not very exciting, but work was to be done for his people and his God, and he could not refuse.

In the small inn where he lodged, he wrote articles at night which were printed in the broadsides of the times. One which he wrote is still in print. It is entitled, "Lawfulness of removing out of England into parts of America."

In July, 1621, the good ship *Fortune* sailed for Plymouth Colony, New England; and Robert Cushman and his son, Tom, now about fourteen, were aboard as passengers.

They arrived November 9 of that same year. Robert Cushman must have seen many things that troubled him. We know there was dissension and jealousy among the founding fathers. Many were dead, and more were to die. Robert took a long look.

On December 12, 1621, he preached a sermon at the common house, or warehouse, to all assembled. He was to return the next day on the *Fortune* to England, there to carry out the business of the colonists, make his reports, buy the necessary things, if the money could be stretched that far, and see that all was loaded on a boat bound for Plymouth Colony.

This was the first sermon preached in the New World which was printed. The little pamphlet which contains the complete sermon is dated London, 1622, and titled, ON THE SIN AND DANGERS OF SELF LOVE. Text: I Corinthians X, 24: "Let no man seek his own, but every man another's wealth.

". . . Now brethren, I pray you, remember yourselves, and know that you are not in a retired, monastical course, but have given your names and promises one to another, and covenanted here to cleave together in the service of God. . . . What then must you do? May you live as retired hermits, and look after nobody? Nay, you must seek still the wealth of one another, and inquire, as David, *How liveth such a man? How is he clad? How is he fed? He is my brother, my associate; we ventured our lives together here,* and had a hard brunt of it; and we are in league together. Is his labor harder than mine? Surely I will ease him. He has no bed to lie on? Why, I have two; I'll lend him one. Has he no apparel? Why, I have two suits; I'll give him one of them. Eats he coarse fare, bread and water, and I have better? Why, surely we will part stakes.

"He is as good as I, and we are bound each to other; so that his wants must be my wants; his sorrows, my sorrows; his sickness, my sickness; and his welfare, my welfare; for I am as he is.

"And such a sweet sympathy were excellent, comfortable, yea, heavenly, and is the only maker and conserver of churches and commonwealths; and where this is wanting, ruin comes on quickly. . . .

"It wonderfully encourages men in their duties, when they see the burthen equally borne; but when some withdraw themselves, and retire to their own particular ease, pleasure, or profit, what heart can men have to go on in their business? When men are come together to lift some weighty piece of timber, or vessel, if one stand still and do not lift, shall not the rest be weakened and disheartened? Will not a few idle drones spoil the whole stock of laborious bees? So one idle belly, one murmurer, one complainer, one self-lover, will weaken and dishearten a whole colony. Great matters have been brought to pass, where men have cheerfully, as with one heart, hand, and shoulder, gone about it, both in wars, buildings, and plantations; but where every man seeks himself, all cometh to nothing. . . .

"The country is yet raw; the land untilled; the cities not builded; the cattle not settled.

". . . Besides, how many of our dead friends did here die at our first entrance; many of them, no doubt, for want of good lodging, shelter, and comfortable things; and many more may go after them quickly, if care be not taken.

"Is this then a time for men to begin to seek themselves? . . .

"Paul saith that men in the last days shall be lovers of themselves; but it is here yet but the first days, and, as it were, the dawning of this new world. It is now, therefore, no time for men to look to get riches, brave clothes, dainty fare; but to look to present necessities.

"It is now no time to pamper the flesh, live at ease, snatch, catch, scrape, and pull, and hoard up;

but rather

to open the doors, the chests, and vessels, and say:

"Brother, neighbor, friend, what want ye?"

Robert Cushman sailed for England on the *Fortune*. Thomas, his son, remained with Governor Bradford as his ward and lived in his home. Letters went back and forth, and Thomas is spoken of with love and affection.

Then in February, 1625, just as he planned to sail again for New England, Robert Cushman, Puritan, died. Where he is buried is not known, but the New England colony could not have survived had he not given his time, his energy, his prayers, and in fact, his life, in all good will for its continuance.

SHOULD WOMEN BE ORDAINED TO THE MINISTRY? NO

(Continued from page 21)

application: "I permit no woman to teach nor to have authority over men; she is to keep silent" *(I Timothy 2:12)*. I, too, would mitigate the seeming harshness of Paul in these words. It should be noted that the injunction to silence is in regard to "authority." This confines Paul's meaning to that small but important area of ecclesiastical authority empowered by ordination: to the administration of the sacraments, to speaking the benediction, and to the oversight of the flock of God in the office of bishop. So the Church has generally received it.

Even Paul is not rash enough to try to "silence" women. Nor did he want to do so in any other sense than in the usurping of authority. Wider interpretation would be inconsistent with much else that Paul said about women and with his deeds of using their gifts and rejoicing in the fellowship. But the question whether or not Paul is harsh is quite decidedly secondary to the question: "Is he inspired or not?" As if anticipating that his words to the Corinthians regarding the position of women would be challenged, he immediately says. "What! Did the Word of God originate with you, or are you the only ones it has reached?" *(I Corinthians 14:36)*. He continues, in reference to the total of his discussion of Church conduct, "If anyone thinks that he is a prophet, or spiritual, he should acknowledge that what I am writing to you is a command of the Lord" *(I Corinthians 14:37)*.

In our ordination to the gospel ministry we affirmed this first of all: "Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?" How do we reconcile our affirmation regarding Scripture, the very positive words of Scripture, and the intent of this Overture which meets it in headlong opposition? I cannot help but think there was a certain wry, innocent inconsistency about some of the actions of the last General Assembly. They sent out to the presbyteries this Overture. They also resoundingly condemned the Marian Cult of the Roman Catholic Church.

I know that there is an eternity of difference between the Marian heresy and the ordination of women. But they have this in common: Both are departures from the Scripture, and both are based on the "traditions of men." The difference, then, is one of degree rather than of kind. The Marian Cult has been under way for sixteen or seventeen centuries. It is a lot farther down the same road.

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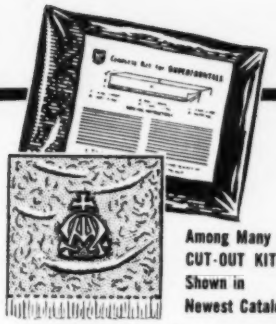

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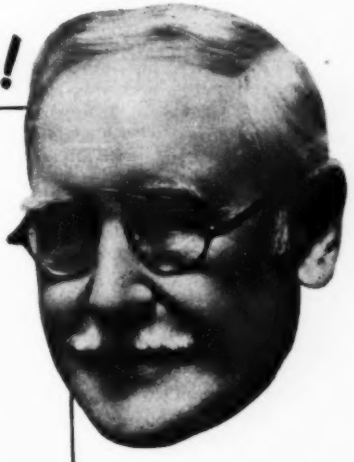

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II

It is written, "Male and female, He created them." God in his wisdom made us different. Our differences are complementary—not competitive. The human race, the Church on earth, heaven's harvest of redeemed souls, depend exactly upon this difference. The difference God "has established and sanctified for the welfare and happiness of mankind." The highest good that I can wish a man on earth is that he should find "a helper fit for him."

The highest compliment that has ever been paid to marriage is by this same Paul, who said, "Women should not exercise authority over men." Read his words in the fifth chapter of Ephesians. In ecstatic and sacred language he calls marriage a foretaste of heaven, compares it to the union of Christ and his Church. Here is revealed to us the theological principles that motivated Paul's earlier controversial limitations on women. He is saying that the complementary and beneficial differences between men and women extend beyond the physical into the spiritual realm. This should not be much wondered at; Paul, who observes that there are differences in glory of terrestial bodies, concludes that there are differences in glory of celestial bodies. Nature's differences between men and women extend beyond the physical to the psychological, to the spiritual.

Marriage, then, is a picture of Christ's relation to his Church, and the ideal marriage ought to reflect this spiritual relationship. Therefore, "the husband is head of the wife as Christ is the head of the Church, His Body, and is Himself its Savior." There is and can be no Church where Christ is not the head. Christ's authority over the Church is not only her salvation but also her glory. When this is reflected in the human realm, it makes also for the health and glory of the marriage, for husbands are to "love their wives, as Christ loved the Church and gave Himself up for her." Subjection to such loving, protective, self-sacrificial care can never be a burden to a woman but the foundation of her serenity and joy.

Here is no picture of a masculine society with male dominance and female submissiveness. Here is a partnership with complements so gentle and interdependent that in the words of the literal, and at this point superior, translation of the King James version, "they two shall become one flesh." Here is a beneficial union of love and creative purpose in which different functions blend into a symphonic whole and reflect the holy mystery of redemption.

Though two hearts beat as one, there must still be a head to the marriage lest it be only a sentimental union without purpose and direction. Therefore, "let each one of you love his wife as himself, and let the wife see that she respects her husband." And every woman really wants it this way. Her role as mother of the race puts her under a necessary dependency that makes her crave, and rejoice, in the security of protection and the care of a loving husband. That is why you can reverse or revise the role of the sexes how you will, but the nature of sex will defy you in the end.

One of the most womanly of women, beautiful and serene and rejoicing in her role in life, is the girl who said, "Entreat me not to leave you or to return from following you; for where you go I will go, and where you lodge I will lodge; your people shall be my people, and your God my God; where you die I will die and there will I be buried" *(Ruth 1:16-17)*.

It is complimentary to speak of a feminine woman and a masculine man. Reverse the adjectives and you have terms of opprobrium and insult.

I am opposed to Presbyteries making men out of women.

III

Practicality opposes it. You would imagine that, in order to promote so controversial an issue, there would be immense practical benefits to be hoped for. You would think that surely women were straining at the bars to seek ecclesiastical office in the Church.

The very opposite is true.

An informal poll was taken among the girls of the Christian Education Department in Princeton Seminary. Unanimously they rejected the idea of ordination. The greatest shortage in our Church today is for directors of Christian education, a field where women are vastly preferred to men. Are the girls scrambling to embrace this opportunity? Not at all. We could use a thousand directors of Christian education in our Church today. Indeed, the shortage is so acute, and the prospect of filling it with girls so doleful, that our Board of Christian Education is recommending the recruitment of men for these offices.

Of nine girls who started out in the 1955 class at Princeton Seminary, only one is at work as a D.C.E. in our denomination today. Most of the others married along the way. The decree of nature, with God's blessing and sanction, continually overrides both the desire and need for a Church career. Will women B.D.'s be any different than women D.C.E.'s? The answer of nature is: "No, of course not."

The answer of other denominations adds the voice of experience to the voice of nature. In 1951 there were 2,896 women pastors listed in the United States, a tiny fraction out of the total number of ordained clergy. Most of them are members of the fringe sects hovering on the edge of Protestantism. For instance, 850 of them are members of the Christ United Spiritual Science Church. The next group belongs to the Church of God. It might be informative to note that these groups are often referred to as "Holy Rollers." Then there is the Four-Square Gospel Church, creation of Aimee Semple McPherson, sensational hot-gospeller of California. And there are the lady practitioners of the Christian Science Church. Most of the Spiritualist pastors are women, lineal descendents of the Witch of Endor. These are remarkable precedents for us to follow.

The two groups most usually referred to us as having established this precedent are the Methodists and the Congregationalists. Even here we have to differentiate. The Methodists do not fully ordain women. I am informed from Methodist headquarters in Nashville that women have been ordained "to local deacon and local elder since 1940. We do not admit them into full membership of the Annual Conference." My correspondent then estimates that fifty to sixty women have been ordained to this subordinate ordination out of a total of 45,701 Methodist clergy. Once again you can see that women are not really falling over themselves to take advantage of the ecclesiastical office opened to them.

Two other sentences from Nashville invite our scrutiny. "Many of them are doing excellent work, and many of them are major problem-preachers." . . . "I would estimate that perhaps 25 per cent of them marry within the course of four or five years."

Let me sum up the situation in the Congregational Church in just one sentence from *Advance*, a Church publication, for October, 1953: "Although there are 239 ordained or licensed Congregational Christian women ministers, less than one fourth of them are active as ministers of the Church." If the practical results follow in the same ratio as shown above, we Presbyterians are putting ourselves through all this costly fuss and fury for a potential fifteen or twenty women ministers by the year 1970.

It is just as expensive to seminary-train a woman as a man. We can expect nine tenths of those who start to be short-circuited from the pulpit to the altar. Out of the remainder we will have an unusual portion who will be "major problem-preachers." One quarter of those who are left will exchange the Geneva gown for a wedding veil within five years. Yet out of such a thoroughly screened and reduced group we can expect less than one fourth to be active in the ministry of the churches.

Not without irony do I conclude that it is a fine, practical business to be producing women preachers.

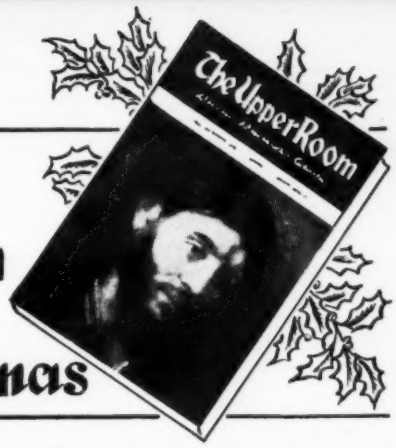
IV

Expediency opposes it. To my thinking, the number-one strategic priority before our Church in the next decade is the union and re-union of our divided Presbyterianism. Though a three-way proposed union met defeat this very year, prospects for union are far from dead. Friends of Union in the U.S. Church feel that union is an eventual likelihood. The United Presbyterian Church has decided to enter into a two-way negotiation of union with us, their denomination having voted overwhelmingly for union this year. In the face of this, out of sheer expediency, and out of common courtesy, too, our Church ought not to be making unilateral decisions at this time.

We ought not to be making major innovations which will affect our common heritage and our wider future. No constitutional change in the hundred years of our separation has been undertaken by any Church to compare with this Overture. By constitutionalizing it, we would create a new situation for re-union with the Southern Church and for union with the United Presbyterians which neither is prepared to face.

Don't think that others are unaware, or unaffected, by our arbitrary discourtesy at this point. I wrote to Dr. Raymond L. Edie, editor of *The United Presbyterian*, about the effect of this Overture. In his reply he took no position on the Overture but did make this comment: "Your letter of May 31 is greatly appreciated. I wish all our ministers were as alert and considerate of others when discussing matters of mutual interest and concern." We talk to them about union, about living together in the same house. But we change the terms of the contract without so much as a consultation with our potential partners, though it affects them tremendously. Willfully to gain the small practical results outlined above, we could destroy any hope of union with either Presbyterian Church forever.

Dr. A. H. Baldinger writes a special editorial on the subject in the *United Presbyterian* for July 4. He is personally in favor of ordaining women, which lends more weight to his warning when he says, "The delegate [at our U.S.A. General Assembly] who declared that 'Paul made it clear that women were not to have authority over men, that God has given to men the authority and the women the place of honor,' was probably taken less seriously than the commissioner who argued that 'the ordination of women would make more difficult the proposed union with the South-



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ern branch of Presbyterianism which does not even ordain women as elders.' He might have added that the adoption of the Overture would probably be another roadblock to union with the United Presbyterian branch of Presbyterianism."

In asking one of the leaders of the Southern Church, a stanch advocate of union, about the matter, he replied that he had no deep, personal feeling against the Overture but that it would be an added embarrassment on the road to union. I know that Southern leaders of the opposition are waiting for us to forge for them this additional weapon against union. Nor is it either untrue or unkind to say that we have earned, by our words and deeds, some of the suspicions they have of us.

I asked an opinion of Colonel Francis P. Miller, of Charlottesville, Virginia, secretary of the "Friends of Presbyterian Union." No man has worked longer or harder for union than Colonel Miller. He replies that his "feelings are mixed," that he favors the ordination of women as elders and deacons but that "for the time being, I do not favor the ordination of women as ministers." He goes on to conclude "that forcing this issue in the U.S.A. Church at the present time naturally makes it more difficult for those of us who favor union to persuade our Southern Presbyterians who are opposed to it. I am naturally reluctant to express an opinion because each Church has to do what it believes God wants it to do. Also, I have no right to ask our brethren in the U.S.A. Church to refrain from adopting a particular policy merely because it makes our task more difficult. At the same time, I do wish it were possible for some of the more progressive and forward-looking spirits in the U.S.A. Church to restrain their ardor for innovation during the next five or six years and give us an opportunity to meet existing objections without having a whole series of fresh obstacles placed in our path."

If the Presbyterian Church must, in its restless desire to improve on Divine revelation, ordain women, then let it be as a whole Church and by the will of the whole Church.

SHOULD WOMEN BE ORDAINED TO THE MINISTRY? YES

(Continued from page 20)

bly. Only the multiplication of diverse positions for ministers, apart from the local pastorate, has upset the balance. The difference in function between elders and ministers is the administration of sacraments. The minister has these functions, but not because he is a better person. He may not be. He administers because that is his particular function. Ministers and elders are equal.

Since our Church ordains women as elders, to the same status as ministers, it is logical that the question of the ordination of women as ministers should be dealt with on functional grounds. Hence the insights we have gained from the capability of women in performing tasks in responsible positions in other vocations are relevant. Women have assumed positions of genuine leadership. Limitations arise only from the temperament, family involvement, or physical abilities of the particular woman. Some women cannot dig ditches, do mathematics, or organize corporations. Neither can some men. Their capabilities are limited by individual differences.

Further, something may be said regarding the way our Church chooses its ministers. Following Calvin, we require for ordination a two-fold call. A person must have an inward call from God and an outward call from a particular field of service in the Church. We do not, in the degree to which this is adhered to, ordain people to "free lance" or "float about." Unless somebody in the Church wants their services and requests their ordination, men are not to be ordained. If women were to be ordained and then have no position to assume, that would be the fault of the ordaining body in not adhering to the Reformed tradition of the ministry, not because women were ordained.

III

There are practical questions. They follow from the theological discussion. They should not, as often happens, precede or obscure the theological issues. They have been raised again and again. One of the questions will only be mentioned. It is that of "a dangerous feministic movement." The years have punctured the ballooning fears of feminism. Feminism itself was fallacious. Women adopted men's ways to get women's rights. They were too self-conscious. A woman who belligerently seeks ordination should be denied it, just as a man who self-righteously thanks God that he is not a woman should be denied it.

Is not woman's place in the home? In the case of women with children to rear, that is a trite truism. In the case of women without families it is patently false. That women should be looked at but not listened to is an unthinking assertion of a male supremacy which is as alien to the Christian message as the racial supremacy which Paul also forbids. "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." Some women do not have homes to care for. Is the Church to tell them that they may seek any position for which they are capable any place in the world *outside* of the Church?

Would it not lower the dignity of the office? This again is the thinly cloaked statement of vested interest in male supremacy. The question is relevant in regard to each candidate for ordination, male or female. It is absurd when raised against one sex. The place to protect dignity is in the local presbytery before, at, and after the time of ordination. Dignity cannot be legislated either by including or excluding women from the ministry. Dignity might be raised by the way in which inclusion or exclusion is debated.

Would not the men leave the Church? Some men might, but for the wrong reasons. Some left our Church when it opposed racial segregation. That does not throw into question the fundamental rightness of the decision which the Church made. Paul's verse in Galatians is all of one piece: supremacy of sex or race is ruled out together, as if there were some affinity between these two perversions of the Christian faith. In the event women were to be denied local pastorates, they could still take places in the Church, many times where they would be part of a team of ministers with each ministering to the needs of part of the total congregation. Many times women have preached and taught on mission fields. Now they could give the full ministry of word *and* sacrament. Our whole system protects against the ordination of people nobody wants. Ordination follows a call.

Would not this prevent union with other denominations? It might. So might our stand on many things. If we are unclear about the theological basis for ordaining women, we should not ordain them. But if we are sure, if we are as sure as we have been in holding to our form of doctrine or our form of government or our stand on desegregation (all of which bar some unions), then we should set our course by how *we* read the Christian gospel, not by how some other denomination does. If we feel a clear message from the gospel to ordain women, we should do it in all humility, realizing that others may not sense the same message, but honestly proclaiming that we do.

We should not ordain women simply because they have given so much to the Church. We should not ordain them because through their gifts to missions (even when they were not permitted to pray in their own mission societies, but had to be led by a minister) they have contributed so much. Ordination is not an honor for their labors but a channel for their ability. We should not ordain women because the spirit of the times gives them greater status. We should listen to God through his Spirit moving and changing the times.

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E. Power Biggs

Organ Music

A remarkable organ album issued this year was called **The Art of the Organ** *(Columbia, 2 discs)*. In this collection, E. Power Biggs plays on twenty historic European organs, some several centuries old, a few of them modern instruments. A large sixteen-page booklet, nicely illustrated, accompanies the set. Biggs also has a number of other fine Columbia albums worth investigating. The distinguished humanitarian Albert Schweitzer has recorded a group of Bach numbers just released by Columbia on three separate discs, each called **Bach Organ Music.** They were recorded at the Parish Church, Gunsbach, Alsace. An exceptional series called **"The King of Instruments,"** on the Aeolian-Skinner label, features some notable organs built by that firm. Particularly good are Volume III, played by Robert Owen on the organ at Christ Church, Bronxville, New York, and Volume II, which brings us three different organs and a performance of "A Solemn Melody" by Davies, a short but exquisite number.

Some of our better organists have issued collections of music drawn from the more familiar, shorter works. Virgil Fox has one called **A Treasury of Hymns** *(Victor)*, played on the organ of the Riverside Church; he also has one called **Reveries** *(Columbia)* containing pieces everyone knows and loves. Richard Ellsasser, a brilliant concert organist, has more than a half-dozen discs on the M-G-M label, including one of organ and chimes. In the popular field there are dozens of records, but the best of them all is one played by George Wright *(HiFi Record)*, in which the quality of reproduction is as fine as we have ever heard.

For Children

When it comes to Christmas gifts, youngsters are often our first concern. For younger children, Simon and Schuster has **"The Golden Record Chest Series."** Each set comes in a box, contains eight small records (7″) available on either 78 or 45 speed, priced at $3.95. These are the collections: **A Child's Introduction to the Orchestra, Walt Disney's Song Parade,** the **Golden Treasury of Hymns,** and **A Child's Introduction to the Great Composers.** An informative booklet is included with each box. Any child will be delighted with one of these (eventually he will want them all—and they will be good for him).

"Music Appreciation Series" *(Capitol)* is adding new titles, among which the following are good: **Sleeping Beauty, The Three-Cornered Hat,** and **Peer Gynt's Adventures.** All are the original classics with a narrated storyline running along with the music. **Singing Time with Burl Ives** *(Columbia)* will appeal to youngsters, many of whom know and like these four: "The Little White Duck," "The Little Engine That Could," "The Lollipop Tree," and "Two Little Owls." Ives has another called **Animal Fair** *(Columbia)* that has appealing songs. Nursery rhymes, Mother Goose songs and stories, tales of the West, and good

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RECORDS FOR CHRISTMAS GIVING

music records are made by many companies including Victor, Columbia, Decca, and Capitol. Columbia has issued two new records for Sunday school or home: **Bible Stories for Children** and **Hymns for Children.** The Bible stories disc has songs about David and Goliath, Noah's ark, Daniel in the lion's den, and Jonah and the whale.

Entry into the teens fails to discourage most children's liking for music, popular or otherwise. A nice field to investigate for this age group in the section of the catalogues called Musical Shows, Operettas, and Films. A current bestseller is the Capitol disc of the soundtrack from the film **Oklahoma!** There are many other soundtrack records, some of the best being: **The Merry Widow, Rose-Marie, Showboat,** and **Deep in My Heart.** Other operettas and shows include good performances of **The Red Mill, Roberta, Desert Song,** and a Disney favorite, **Lady and the Tramp.** All of these and many, many more are suitable additions to the library of adults.

Perhaps the most rapidly expanding field of records during the past year or two has been the so-called "listening music." It began with a few collections of music designed for restful, relaxing listening periods. These were semi-classical and light popular numbers played smoothly by a concert orchestra, with no vocals. The idea caught on, and we now have whole series of music called **"Music for Reading," "Music for Dining," "Music to Work By," "Music for Day-dreaming,"** and **"Music for the Nostalgic Traveler."** Just released are **"Music for Bachelors"** and **"Music for Baby-sitters."** It is getting rather silly at this point, but from all this can be gleaned some choice collections of light music. Most music stores have a section called Listening Music, and you will find excellent records of Capitol, Columbia, Decca, London, and Victor that fill the bill nicely. The best orchestras in this classification are Percy Faith, Morton Gould, Jackie Gleason, Andre Kostelanetz, Mantovani, Melachrino Strings, and Paul Weston. Look for them, and you are on the right track.

Symphonies

The territory of classical music is a broad one, which we will divide into several groups. The largest, most popular, and safest for gifts is the symphonic and concerto area. The average price for classical LP's is about $3.98, although they range from $1.98 to $5.95 per disc. There are many good buys in the $2.98 bracket. All Victor classical LP's are now $3.98, and outstanding among their recent releases are these: Tchaikovsky's **Pathetique Symphony** by Monteux and the Boston Orchestra; Tchaikovsky's **Swan Lake** conducted by Stokowski; Brahms's **Violin Concerto** played by Heifetz; and Berlioz's **Symphonie Fantastique** by Munch and the Boston. Of the records issued during the past year, we found these to be exceptionally fine: Beethoven's **Symphony No. 5** by Von Karajan *(Angel);* Beethoven's **Concertos Nos. 2 and 4** by Serkin and the Philadelphia Orchestra *(Columbia);* Schubert's **Symphonies Nos. 5 and 8** ("Unfinished") by Vienna Philharmonic under Bohm *(London);* Saint-Saens' **Symphony No. 3** by Toscanini and the NBC Orchestra *(Victor);* Mendelssohn's and Tchaikovsky's **Violin Concertos** played by Francescatti with the New York Philharmonic *(Columbia);* Sibelius' **Symphony No. 2** conducted by Stokowski *(Victor);* Rimsky-Korsakov's **Scheherazade** by Ormandy and the Philadelphia *(Columbia).*

An unusual item, a recording of an orchestra rehearsal, came out last month. Three LP sides have Bruno Walter's complete rehearsals for the Mozart **Symphony No. 36** ("Linz"), and on the fourth side there is the finished performance. For the first time we can hear just what goes on at a rehearsal, and Walter is an ideal conductor for this purpose. His approach is meticulous but patient and understanding. The price is $10.00 *(Columbia),* but to the right person it is a bargain. Elaborate notes, pictures, and booklet containing the complete score are included.

Operas

The other popular field of the classical music repertoire includes vocal and operatic records, and the issuing of complete operas has flourished under LP conditions as never before. Outstanding among the latest issues of complete operas are these: **Aida** *(Victor)* with Milanov, Warren, Christoff, Barbieri, and Bjoerling; **Don Giovanni** *(London)* with Siepi, Corena, Dermota, Danco, and Gueden; **Madame Butterfly** *(Victor)* with de los Angeles, Stefano, Gobbi, and Huder; **La Traviata** *(London)* with Tebaldi, Paggi, and Protti; **I Pagliacci** *(Angel)* with Callas, Stefano, and Gobbi; **Un Ballo in Maschera** *(Victor)* with Peerce, Merrill, Nelli, and Toscanini conducting. For Gilbert and Sullivan fans, London has added to its series **Princess Ida** with the D'Oyly Carte Company.

Chamber music, choral, piano, vocal, band, spoken records of plays, poetry . . . the field seems endless. Whoever the person, whatever you are looking for, it is probably on records. A novelty combining music and the spoken word that has won favor is Saint-Saens' **Carnival of the Animals** conducted by Andre Kostelanetz with Ogden Nash verse, spoken by Noel Coward *(Columbia).* The record is sure to bring many a smile to those who hear it, for the verses are very clever.

Christmas Music

The meaning of the Christmas season is enhanced for most of us by the medium of Christmas music. Much of it has been preserved on records for everyone to enjoy over and over again. Nearly a hundred LP's of carols are on the market, and they include the old standbys: **Robert Shaw Chorale** *(Victor)*—two volumes splendidly sung, **Royal Choral Society** *(Victor Bluebird),* and **St. Luke's Choristers** *(Capitol).* A new disc this year is **A Christmas Candlelight Service** of carols, songs, and hymns as performed by The National Presbyterian Church Choir of Washington, D. C. *(McIntosh MM-107).* Another new high-fidelity one is **Music for Christmas** played by Richard Purvis on the organ of Grace Cathedral, San Francisco *(HiFi Record).* Also tops in the organ division is the Virgil Fox collection of hymns and carols *(Victor),* a beautiful recording. If you have yet to hear Menotti's **Amahl and the Night Visitors,** or are anxious to listen to it again, try this lovely and moving Christmas piece as recorded by the original TV cast *(Victor).* Amahl is rivaling Dickens's **Christmas Carol** for popularity. There are five versions of the older masterpiece; our favorite is the one with Basil Rathbone *(Columbia).* Since the tour of the **Obernkirchen Children's Choir** this fall, many folks will want the record of carols sung by the youngsters *(Angel).*

Records last a long time and are played often. Remember that when you buy, and try to select worthy records of lasting value. Then you and those who receive them will have full enjoyment.

Radio and Television

Protestant Hour—November 27, Eugene C. Blake, speaker. December 4—Donald A. Spencer of Chattanooga. December 11—G. Raymond Campbell of Oklahoma City.

Pilgrimage—John S. Bonnell on pastoral counselling series. ABC network, 1:35 to 2:00 P.M. (ET).

Frontiers of Faith—Eugene C. Blake returns as host December 4. NBC-TV network, Sunday 1:30 to 2:00 P.M. (ET).

Look Up and Live—Charles Templeton speaks to youth on CBS-TV network, Sunday, 10:30 to 11:00 A.M. (ET).

Man to Man—a new television series featuring four of America's well-known preachers.

THE SCHOOL THAT WON'T SAY NO

(Continued from page 18)

ect. And an Eastern foundation has recently presented Pikeville with a generous grant.

But even all of this timely and essential aid will not measure up to the potential contained in what is called the "largest and most populous area in the United States without a senior college." The Roman Catholic Church—like the Presbyterian—has realized the importance of this region. In 1936 there were no known Roman Catholics in Pike County. Today there are hundreds. For every thousand dollars the Presbyterian Church U.S.A. spends for capital development, it is estimated the Roman Church spends a hundred thousand. One man close to Pikeville estimates that the Roman Catholic Church is now spending more *annually* in the mountain areas for churches, parochial schools, and other institutions than the Presbyterian Church has spent *altogether* since the first missionary pastor rode in.

In 1889 the Pikeville College campus consisted of one building and three acres of ground. Today the school has four major buildings, a twenty-two-acre campus, and a thousand-acre farm—one of the finest in eastern Kentucky. The women of the Presbyterian Church are planning to help provide an 800-seat chapel for a new Chapel-Science Building. The new structure, to be located on a hillside just below the main administration building, will symbolize the interdependence of religion and science on the Christian campus.

When the new building is erected, nothing will be torn down or abandoned. Pikeville doesn't operate that way. The present chapel—where students attend services daily—will be converted into a new library. The old library will be remodeled to provide more classrooms.

Dr. Page, the students, and the people of Pikeville, Beef Hide, Spiders, and Raccoon are all hoping that more and more people will learn about their dream—and soon. You see—it's already getting a bit more crowded at Pikeville because the junior year was added to the curriculum this fall.

Next year Pikeville will become a four-year college even if it has to hold classes in barns or out-of-doors, as mission-minded students know happens more often than not in Korea. Dr. Page and his ever-growing circle of friends know, however, that this milestone is but the beginning of a new service in Christian education. And that they must continue to seek endowment, increase faculty, and build new buildings. As Pikeville's president says, "how can you afford not to?"

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SEEN AND HEARD

If ever you've attended a preview screening of some new film, you know how different it can be from attending a movie at your neighborhood theater. The audience generally is composed of theater managers and critics who have come to view the film for special, business-like purposes. Often their hard-bitten manner defies the film to entertain them, or even to hold their attention. Some bear the air of people who have seen too many movies, have experienced too many lemons.

It is therefore sometimes instructive to glance around and observe a preview audience's reaction to a really gripping film whose impact cannot be evaded with affected nonchalance. I took special note recently of the effect that *Rebel Without a Cause* had on such a group, and can report that they had a difficult time acting blase. Finally they gave up the effort altogether.

Rebel Without a Cause packs a wallop, perhaps too much of a wallop. This picture could do with some of that fine balance between suspense and humor that Alfred Hitchcock so skillfully weaves into his weekly television presentations. He has learned that powerful drama demands the relief that humor can supply to a script. But one hundred and ten minutes of unalleviated tension is more than even theater managers can comfortably withstand.

This is Warner Brothers' documentary description of the socio-psychological conditions that give rise to teen-age delinquency. Here are the familiar situations of teen-age crime: stolen cars, switch-blade knives, teen-age gang war, hot-rod contests, violence in high school, defiance of all authority.

But Stewart Stern's script goes well beyond a picturization of juvenile violence. He has overlaid the form of classical Greek drama upon his modern subject. In the tradition of Greek tragedy, the principal characters drive hell-bent for self-destruction without realizing why. Their inter-relationships are so intricate, the forces that move them so hidden from their half-blinded eyes that they become the victims of their own misunderstanding.

These teen-age toughs have no idea why they seek thrills in sordidness and brutality. Their parents have little inkling how their own heedless lives contribute to the moral failure of their youngsters. Weak characters who barely realize they are weak, shamelessly they push their children nearer to the brink of disaster, powerless to understand either themselves or their times.

Then this ambitious film goes beyond recreating Greek drama in a modern sociological message. For good measure, the popular concepts of Freudian psychology are brushed in with broad strokes. James Dean plays the role of a teen-age victim of an Oedipus complex. His mother depicts aggressive "momism" at its worst. And his girl friend, just to make this a perfect match, is herself knotted up with an Electra complex involving her disdainful and insensitive father. Nor are these the limit of Freudian stereotypes. We have also the suggestion of a latent homosexuality among teen-age boys, a wife who is a hen-pecking expert, plus a few paranoid-type toughs to round out the categories.

Scene from "Rebel Without a Cause."

The title role, so to speak, is played by James Dean, who portrays a reluctant, confused, and frightened rebel. His acting in this picture is nothing short of brilliant, and the fans who discovered him in *East of Eden* will not be disappointed. That this brief career was so suddenly cut off recently in a fatal auto accident is a loss to the film world.

But the entire cast deserves complimentary mention for their top-notch acting in this tight, melodramatic picture. With the technical perfection of CinemaScope and WarnerColor, it achieves depth and color that lend conviction and heighten the realism.

A neat contrast is achieved in several sequences by placing grim action within a peaceful, dignified planetarium. "The problems of man," a lecturer drones, "seem trivial in the immensities of space." Meanwhile a terrified youth creeps behind the seats, afraid for his life.

In the planetarium, also, the final climatic scenes of this taut drama are set. Held at bay by police cross-fire, a trio of young people take refuge in the lecture room among simulated constellations, seeking to avoid the law of man while all about them are displayed the laws of the universe. It's a fine scene among many, and one that will be long remembered.

—J. C. Wynn

CHILDREN'S STORY . . .

MIGUEL'S BRIGHT SURPRISE

By JEAN WYATT

"Adios! Adios!" Miguel called to Mamita, his mother, smiling and nodding as she stood by the door of their adobe hut holding baby Maria with little brother Felipe beside her.

Miguel and his father, a tall, moustached man, and Broko, a gray burro loaded with the crop of vegetables coaxed from their field of unwilling earth, moved off down the winding road.

In no long time the small caravan was joined by others who made their home on the wind-swept plateaus in the mountains of Bolivia as did Miguel and his family. They too were going to the market in the city of La Paz, several miles distant.

Patient burros and tinkling-belled llamas carried all manner of things—pottery, gayly dyed rugs, bright sashes and capes of finely woven wool. There were silver ornaments also, and everywhere, as befit the harvest season, the products of the fields.

Miguel's black eyes shone with pleasure just thinking about the twenty-one round copper coins that jingled tunefully in his pocket. For many months he had saved each precious one, earned by pulling the stubborn weeds from the patch of potatoes, corn, and beans. And carrying water from the stream in the rock. And watching over Maria and little brother Felipe on the days Mamita busied herself in the household of the Americano.

At the market place in La Paz today Miguel had decided to spend the lot of twenty-one coins to buy something for each member in the family. With such wonderful thoughts tumbling about in his head, the time was short as a dream until he and his father came to the great, noisy city and the market place full of people and sounds, smells and color.

Brightly costumed women gossiped, sitting beside their chickens and geese. Sacks of coffee and pineapples tweaked Miguel's nostrils with their fragrance.

Soon Miguel's father found a place to his liking. Miguel tethered their gray burro and helped arrange the produce on the ground. Everyone, it seemed, had vegetables to sell, but at last their own baskets were empty, with enough bolivianos in return to pay for all the work in the field.

The sun played warmly over everything, and now Broko brayed loudly, announcing in his own way that it was time for his dinner.

Miguel's father saw to the need of the hungry burro. Then father and son shared a meal of fruit which Mamita had provided.

When they had finished eating, a neighbor from their own village, Senor Naranjo, came up.

Miguel's father smiled a welcome from under his big, curling moustache.

Miguel scrambled politely to his feet.

After a few minutes Miguel whispered to his father, "While you are talking, could I stroll through the market and buy a present for everybody?"

His father nodded and Miguel moved away.

He had not gone far when he stopped to ask the price of a rainbow-colored sash for Mamita. The sash cost all the money Miguel had! And everywhere he stopped, it was the same.

"How can I buy a present for Mamita and a sweet for Maria—and a little silver bell for Felipe?" he asked himself. "I do not have enough of the copper coins to buy all three."

Miguel stared about unhappily and found that he had wandered to the parrot stall.

The Stall Master was calling out the prices of the birds.

"Much money these brightly hued creatures bring," Miguel thought as he listened with eyes and ears wide open.

Suddenly a young parrot, with soft, orange feathers, hopped along its perch close to where Miguel stood. Its black eyes peered at the boy in a curious manner.

All in a moment Miguel sucked in his breath with excitement.

His hand dug swiftly into the pocket of his trousers and came out again. He stepped up to the Stall Master.

"I can give you twenty-one copper coins for the *lorito*," Miguel said eagerly.

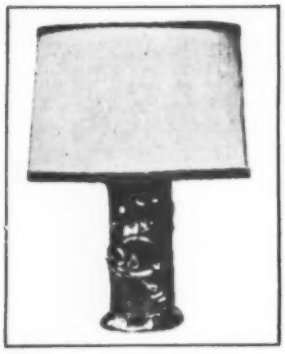
The Stall Master gazed into Miguel's upturned face. The promise of a smile came into his own face. At last the Stall Master said, "I will take your money."

He placed the small, orange parrot in Miguel's outstretched hands. The boy turned away, running with his treasure toward the place where his father waited with their gray burro.

"Look!" Miguel shouted, "A bright surprise for all!"

His father chuckled as he stroked the soft feathers of the young parrot.

Then Miguel, a big piece of happiness inside him, set off with his father and Broko, back home to where Mamita and baby Maria and little brother Felipe would be waiting for them.



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